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von Halder
N. 4596.

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THE
K I N S M A N
OF
MAHOMET, &c.

THE

KINGS

OF

MALHOTRA

T H E
Kinsman of Mahomet ;

O R,

MEMOIRS of a FRENCH SLAVE,

During his Eight Years CAPTIVITY in

C O N S T A N T I N O P L E.

I N C L U D I N G M A N Y

CURIOUS PARTICULARS

R E L A T I V E T O T H E

Religion, History, Policy, Customs, and Manners

O F T H E

T U R K S ;

And INTERSPERSED with

A VARIETY of ADVENTURES

I N T H E

SERAGLIOS of the EAST.

WRITTEN by HIMSELF,

And TRANSLATED from the Original FRENCH.

V O L. I.

L O N D O N :

Printed for D. CULVER, in Little Bridges-Street, near
Drury-Lane Theatre.

M,DCC,LXXIV.



THE
Kinsman of Mahomet;

O R
MEMOIRS of a French Slave,

During his Eight Years CAPTIVITY in
CONSTANTINOPLE.

INCLUDING MANY
CURIOUS PARTICULARS

RELATIVE TO THE
Religion, History, Policy, Customs, and Manners

OF THE
TURKS.

AND THE PRESENT STATE
A VARIETY OF ADVANTAGES

IN THE
SERVITUDE OF THE EAST.

WRITTEN BY HENRI
AND TRANSLATED FROM THE ORIGINAL FRENCH

VOL. I.

LONDON:
Printed for D. CULLEN, at the Sign of the ...
Dun- ...
M.D. LXXIV.

A W O R D

FROM THE

TRANSLATOR to the READER.

THE Public seem to have a prescriptive right to something by way of Preface to every book. There are many readers who never look into one ; there are some who scarcely read any other part ; accordingly it is recorded in commendation of a certain foreign gigantic genius in literature, that he never read more than the Preface and Contents of any new book,

A 4

book, therefrom rendering himself, by a wonderful kind of intuition, master of the whole. The Author of the following Memoirs has not thought fit to preface them with any introduction ; indeed as he was the narrator of his own story, he had an opportunity to introduce every thing into the body of it, which he might think he should have occasion otherwise to say before it. It is not the same with his Translator ; he will perhaps be thought by many of his readers under an indispensable obligation to apologize for making the KINSMAN OF MAHOMET speak English. It may not be enough to observe, that in the course of his narrative will be found many curious particulars relative to *Turkish* history, *Turkish* polity, *Turkish* manners,

manners, &c. &c. which, if sought elsewhere, must have cost much labour in collecting from a variety of books, it may be required to answer why the Author has been so circumstantial in the description of certain of his adventures, which, from their nature, partaking essentially of privacy, might, but for his disclosing them, have been smothered in the secrecy of oblivion. It may be further required, why he is so exact in setting out, and embellishing these descriptions with all the glow of words, and pomp of diction, for in this particular the Translator charges himself with no more than a bare performance of the duty of his situation. To answer for this before the tribunal of his Country, the Translator stands in place of

his Author. The Author has said nothing in his own defence, what shall his Translator say for him, and for himself? If the Author is condemned, his conviction will comprehend that of his Translator: nay, still worse, the Translator may exculpate his Author, yet may not be able to clear himself. For the Author he may plead an *Epicureanism* breathed in with the air of the country where that Philosophy was first inculcated, and a warmth of climate highly exalting the brilliancy of fancy, and consummateness of vanity in a Frenchman. Has the cold phlegmatic Englishman, his Translator, who never breathed any air purer than the chilly fogs and dewy vapours perpetually involving this his native island, the
same

same plea to make? He has not. What has he then to urge in his own behalf; or how shall he *shew cause why judgment should not pass upon him?*—Unwilling to excite the resentment of his judges by an obstinate defence, he submits himself to the censure of the Court, at the same time that he implores its mercy; begging leave to observe that some of the greatest critics have not scrupled to employ themselves in commenting and explaining the remains of the *Narrative of Petronius Arbiter*; nay, that his works have met with so much indulgence as to have been supposed to hold up to detestation the profligate manners of the court of *Nero*, for which reason they have been stiled a *Satyricon*, or *Satire*. The Translator therefore,
for

for his Author, humbly solicits that these Memoirs be considered as a *Satyricon upon Turkish manners and customs* ; and he hopes, that, as the

*Qualis nox fuit illa, Dii, Deæque,
Quam mollis torus, &c.——*

of *Petronius*, has been read with indulgence, any extraordinary warmth of expression which may have escaped the pen in the following sheets, may be seen without offence.

POSTSCRIPT

To the LADIES.

THE Translator hopes his fair countrywomen will not be afraid to venture on the perusal of these Memoirs from what has been here premised. Nay, he would propose the following sheets to their serious consideration, from a conviction that they will therein discover the happy influence which the freedom they enjoy has, in rendering their manners more pure, and their conduct more irreproachable, than the behaviour and morals of the ladies of the *East*. Wealth
3 may

may obtain, and Tyranny hold possession of the person, but it must be sentiment that can restrain the mind and inclination. The Translator begs leave to conclude with observing to his fair readers, that it was a maxim amongst the Roman Matrons, that the good and virtuous are proof against the temptations of vice, and the allurements of lubricity.

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THE
K I N S M A N
OF
MAHOMET, &c.

CHAP. I.

Some account of my family, &c. I run away from College: take a resolution to go to Marseilles with a troop of galley-slaves.

MY history I think may serve to prove, that if life be a mixture of pain and pleasure, patience and resolution will alleviate the one, and procure the other. Were I inclined to make
VOL. I. B a parade

a parade of my stoicism, I might boast that I have twenty times beheld instant death without the least emotion, though I might not perhaps be honoured with implicit belief, especially when I declare under what forms the King of Terrors appeared, such as being impaled, thrust into a cask driven full of iron spikes, buried or burnt alive, thrown into the sea sewed up in a leathern sack, and the like. The dread of punishments like these, is surely enough to shake the constancy of any Zeno ancient or modern: it was not however sufficient to restrain my unbridled appetite for pleasure.

Poets and romance writers will tell me, that we are not to repine at death, when brought on us by transgressions of a gallant nature. It is easy enough for these gentlemen to preach such doctrine from their garrets, where they behold things through the medium of a disturbed imagination. I fancy, if they were in the hands of a Turkish executioner, they would have thought themselves, with me, well off to have compounded for life with the bastinado. Of this kind

kind of punishment I have at different times received a pretty large share, for some of the brightest eyes in the world, which at that time I could freely have consigned to the devil.

The ill-usage I received from the Regent of Harcourt College, when I was a scholar there, caused me to visit Turkey, and not any inclination of my own for travelling. These pedants like none but such as are of their own cast, and I was too volatile a character to regulate myself by their maxims. Our Regent complained to my relations of some exploits which had gained me great credit with my school-fellows. The consequence was, that my grandfather, a citizen of Paris, who had never felt the discipline of the ferule, and was as little acquainted with the affected moderation of these birchen-sceptered monarchs, begged the favour of our tyrant, in my hearing, to give me such correction for the next fault I committed, as should keep me in remembrance of it for some time to come.

Sure enough it was not long before I gave him an opportunity of fulfilling my good grand-father's request. Informed by a school-fellow of the punishment preparing for me in consequence, I concluded it expedient not to attend with my class for some days. I thought by this respite to have averted the impending storm; but quite otherwise; this step, instead of reconciling matters, only served to make them desperate.

The pedant made a complaint; a family conference was held, in which it was resolved, that, provided I did not offer myself voluntarily to the punishment which it was pretended I had justly merited, I should be sent to St. Lazarus*.

A member of this assembly, my mother's brother, a young man somewhat older indeed than me, but who had as little discretion, very officiously informed me of the result of their deliberation. I did not fail to take advantage of this intelligence, for watching a proper op-

* A house of correction at Paris.

portunity,

portunity, I eluded the vigilance of their spies, and filling my pockets with all I could conveniently carry in them, took leave of my household gods, and quitted home.

I went out of Paris by the gate *St. Antoine*, and my fears drove me on to *Charenton*, without suffering me once to look behind me. I entered a *cabaret* there, and having taken a little refreshment, proceeded along undetermined whither to go. Keeping the high road, I arrived at *Villeneuve St. Georges* early in the evening, where I found the people in a bustle, occasioned by a number of galley-slaves who left *Paris* that day, and had passed through in their way to *Marseilles*.

Hearing this, I cried within myself, Well now, this is lucky, I will follow these people, and in their company shall be protected from robbers on the road, who will hardly venture to attack so large a troop. I considered moreover, that scarcely another city besides *Marseilles*, such as I had seen it represented in *Cæsar's Commentaries*, was large
 B 3 enough

enough to hide me from the vengeance of the pedagogue.

CHAP. II.

An inventory of my estate. It is not always true, that a man is known by his companions. I am plundered by the ministers of justice.

HAVING made this notable resolution, I arose early in the morning, and reckoning with my host, set forward in order to join my fellow-travellers. I had now thirty sous left of the money I had brought with me. Indeed it was rather a scanty provision for so long a journey, but I intended to be very frugal in my travelling expences, and I had besides a resource, in case of necessity, in the few odd things I had brought from home.

This stock consisted of a few fine cambrick handkerchiefs, and a pair of women's silk hose. But the most valuable article

article was a family prayer-book, bound in the old manner, with clasps, and a red Morocco leather case. This had belonged to our family a great number of years, and was presented to my grandmother by her grand-mother, who had received it from her's.

Slender as my finances, and as my ways and means were, I had not the least doubt, upon setting the smallness of my expence against the sums I expected to receive by the sale of my things, but I had enough, not only to carry me to Marseilles, but even to the end of the world. Inspired with these hopes, I soon came up with the caravan. I walked by their side for some time, and approaching nearer, one of the poor wretches called me to him, and reaching forth a wooden bowl, begged that I would fill it with water from a stream that ran by the road side.

I acquitted myself so well in the performance of this office, that some other of his comrades begged the like favour. Whilst I was busy in conveying drink to those that seemed most thirsty, an archer, whom I did not see, came up

to me, and giving me a heavy stroke with his rattan, asked me in a brutal manner what I was about.

The violence of the blow I received, prevented me from making any reply, which they did for me in whose service I was so charitably exerting myself. They loaded the archer with curses, which he returned in blows without mercy, belabouring the shoulders of those who stood next him.

The tumult encreased to such a degree, that the commanding officer making a halt, came to enquire what was the matter.

The archer told his story, assuring this officer upon his honour that I was a relation, or at least a comrade of some of the prisoners; and that I pretended to be giving them water, but in reality my design was to furnish instruments to assist them in making an escape.

Our commander, accustomed to view the worst side of objects, acquiesced in the opinion of my accuser, and commending his sagacity and diligence, gave orders that I should be searched.

With

With what dexterity were my pockets emptied ! they were turned inside out in the twinkling of an eye. The ornaments on my prayer-book struck the eyes of the chief of this French *Saint Hermandad*, and he asked to look at it. Any one who had seen more of the world than I had, would have concluded immediately, that it was about to change its owner. Some of the galley-slaves were of this opinion, and I overheard them saying, that it was all over with my book ; but I was of another sentiment, so favourably had I conceived of this man's physiognomy.

Alas ! experience convinced me how little the countenance is to be trusted.

The commander in chief of this honourable corps, putting the book into his pocket, asked me in a threatening tone of voice, where I had stolen it ? He was interrupted by an archer, who producing an Horace, which I happened to have about me, said, I must certainly have robbed a church, since I had another book. His companions displaying the handkerchiefs and silk stockings, declared themselves of the same opinion.

My tears, and the confusion I appeared to be in, gave an appearance of probability to what they said, insomuch that the galley-slaves themselves pronounced me guilty, and some of them expressed their surprize that they did not recollect me.

It was in vain that I attempted to plead my innocence; I was before judges who were interested in my conviction. Had I been acquitted, my little wealth must have been restored to me, but being found guilty, it became lawful prize. This argument was too powerful not to prevail over any thing I could offer in my own behalf. Accordingly, I expected to have been added to the chain, but our commandant contented himself with ordering me to follow, giving directions that I should be carefully looked to.

The caravan renewed its march, and my spoils were divided on the way.

C H A P. III.

I recount my story to the commander of the troop, and obtain a promise of protection.

I Hung my head and followed, reflecting, as I went along, upon the uncertainty of human affairs, and declaiming against riches, which had been the source of my misfortune; but not, however, unlike the robbers of a nation, whom public justice forces to refund, I lamented the loss of my wealth as much as if it had been honestly come by. It is true, I had a better right than those who had now possessed themselves of it; for, at most, it was but an account betwixt me and my co-heirs, with which these gentlemen had no right to interfere.

When we arrived at the place where we were to dine, in order to obtain favour of our commandant, I presented myself, and held his stirrup as he alighted. This mark of consideration for his person,

son, procured the like for mine, and whilst the archers were conducting the troop into the yard, he bade me follow him. I did so into a room, to which the landlord conducted him with all the respect he thought due to an officer of his consequence. I offered to assist his servant in pulling off his boots, but he refused this civility, telling me, with one of his best looks, that I seemed worthy a much better office. He added further, that having examined me pretty attentively during the little time I had been with him, he was of opinion that, notwithstanding appearances were against me, he might have been deceived in forming his judgment.

Indeed, Sir, cried I, with a deep sigh, you are perfectly in the right, I was not born to servitude, much less to be a thief. I am inclined to think so, answered he ; how came you then by the things we found upon you ? This question a little disconcerted me ; I knew not how to reconcile what I had asserted concerning my honesty, with the manner of their coming into my possession ; however, I thought it best to declare

clare the truth, and begged him to dismiss his servant. This precaution led him to suppose I was going to discover a secret of great importance ; accordingly he bade his man to leave the room.

There now, says he, let me hear what you have to say. I have no design to hurt you, provided you tell me the truth, and unless you do so, you must expect no favour at my hands. I perceived no danger in subscribing to these conditions, and I told him faithfully, the story of my running away from home, and what had induced me to it. I perceived his countenance expand itself at every particular of my narrative ; my resentment, roused at the recapitulation of the Regent's wrongs, getting the better of my fears, I pleaded my cause with great force of eloquence, until my judge, all on a sudden bursting into a loud fit of laughter, put my oratory to silence.

I fell into a profound reverie, which my auditor delivered me from, by asking, in an obliging tone of voice, whether I intended going ? Any where, answered I, so I am but out of the reach
of

of that tyrant's lash. Why to be sure, said he, shaking his head, you are not the first gentleman's son who has run away from home; you are very young for certain, but travelling does improve young folks. Yes, yes, you do well enough to see a little of the country, but what money have you? Oh, as for that matter, Sir, said I, I have thirty sous in my pocket, and when I have sold that book you have in your pocket, and the handkerchiefs those gentlemen have got of mine, I shall have enough to carry me to Marseilles, which is the place I intend going to.

He paused some little time at these words, but at length he told me that I could not expect to get much for my book, which, but for him, would have been taken from me altogether; but, says he, as I have taken a liking to you, I will help you to dispose of it at a moderate price. It will be safe enough in my custody, and as you have an inclination to go to a sea-port, I give you leave to follow us; so go your ways to dinner with my people.

I quitted

I quitted the room, praying within myself, for blessings to fall upon him for his great goodness, in permitting me to follow the troop of galley-slaves to Marseilles, and for his kind offer of assistance in disposing of my things to the best advantage.

CHAP. IV.

I proceed on my journey, and meet with a cruel disappointment.

I Had the honour of sitting down at table with the archers, though not at first without some objections on their part: the commandant having, however, given them to understand that I was no thief, but an honest lad, whom he had taken under his protection, their delicacy was unhurt, and no further difficulty was made.

After a tolerable meal, every one took his post, and we continued our march. I had now full liberty to walk in front,
in

in rear, or in flank, as I found myself disposed. I even ventured to approach the stirrup of our commandant, and was not checked for my presumption. He asked me several questions, and seemed pleased with my answers. You do not want for sense, says he (with that air and manner with which the words are spoken by those who would have you think the same of them), you do not want for sense, and you will do very well in a place where strong, sensible men, are much wanted for the sea ; I will undertake to get you a birth as soon as we arrive.

I was more affected by the prospect of good fortune which he had pronounced my talents would insure to me, than I was by the praises he had bestowed on them. Buoyed up with these flattering ideas, I thought little or nothing of the distance of Marseilles, which I found was much further than I had reckoned ; but what were one hundred and sixty odd leagues to a lad of sixteen, who walked stoutly, and was sure of being taken care of during the journey !

I had

I had now eaten four meals in part of the purchase-money of my book, when I was refused admission to partake of the fifth. I immediately remonstrated to my patron and protector, who, shutting the door in my face, asked me how I could have the conscience to expect him to find me in victuals and drink all the way to Marseilles ?

The traveller, struck blind with lightning, is less terrified with the horrid clattering of the thunder, which, bursting over his head, threatens every moment to disperse his trembling frame into atoms, than I was at those dreadful sounds. I stood motionless for a long time, and comparing in my mind the length of the journey, with the scantiness of my means. I despaired of arriving at the end of it.

I went down stairs, and sorrowfully ruminating upon these words, *how could you have the conscience to expect me to find you in victuals and drink all the way to Marseilles* ; I entered the kitchen : there, shrinking into a corner, I made a repast suitable to the state of my finances, and I considered a long time whether I
had

had best proceed upon my journey or return home.

CHAP. V.

Conversation with a galley-slave.

I Was totally unresolved what course to take, when the troop filing off to continue its route, one of the galley-slaves addressed me thus: Come, cheer up my lad, we have a long march to come; I know the road as well as any here, for I have travelled it as a conductor, though now I am a poor galley-slave. All is one for that now, there is but a good and a bad luck in the world. This sprightly salutation roused me from the reverie into which I was plunged, and looking up in the face of the person from whom it proceeded, I recognized my old acquaintance who first begged me to help him to some water a few days before. I marched by his side, and, amongst other questions, he asked

asked me what was become of my book ? Oh, says I, with a groan, I never shall see it more. So I believe, answered he ; and as for your handkerchiefs, they are sold already.

There, continued he, you see that old man who stoops beneath the weight of years and of his chains—he that walks the tenth from me—he is the very man that is commissioned to dispose of your silk stockings. The charity of well-disposed people, who see us pass, will make them produce a better price when offered by the old man, than the archer, to whose share they fell, could have procured, if sold as his own. The proprietor and the vender will afterwards snack the profits, and thus you see a good understanding is kept up between the two corps of thieves and thief-takers.

And would you not have acted in the same manner, said I, out of regard for your old profession ? What a fool have I been, replied he hastily, to discover a matter of such consequence to myself ! my old comrades either know me not, or pretend not to know me. If I were
in

in your place, continued I, I would make myself known ; they would, doubtless, shew you many civilities, on account of your having formerly been one of their brethren.

I shall take care of that, replied he, with great vehemence ; if by ill luck for me it should happen to be buzzed about, they would sacrifice me to the honour of the corps. They are exceeding delicate in matters of this kind ; do you know that an archer has not been sent to the gallies in the memory of man?

You give me, said I, a very high idea of this fraternity, but pray why did you quit it? I could not bring myself, replied he, to a compliance with all the practices necessary to keep one on a proper footing in the corps, so I quitted it, and turned smuggler, which I found to be more reconcileable to my conscience, but I was unfortunately betrayed and taken, and in one day lost the fruit of all my labour and pains for four years before. My friends endeavoured to make up the affair for me, through the interest of a lady in the neighbourhood of
Palais-

Palais-royal, who was kept in great splendour by one of the farmers of the revenue. She very generously promised me her intercession, but not being able to raise the fee required, I am sent to the galleys, as you see, for want of about fifty pistoles ; but no matter, I escaped the branding-iron, and as for the galleys, I am strong and hearty, and three years will soon slip away.

Having thus made me his confident, he thought he had a right to expect me to do the same by him. I told him the whole of my history, not omitting the uncertainty I was in at that instant, with respect to proceeding farther on the journey. If you had money enough, said he to me, I should advise you to go on with us ; but, added he, after some little consideration, make yourself easy on that score, I have thought of an employment which will procure you the means of reaching Marseilles, and when you come there you must do the best you can for yourself.

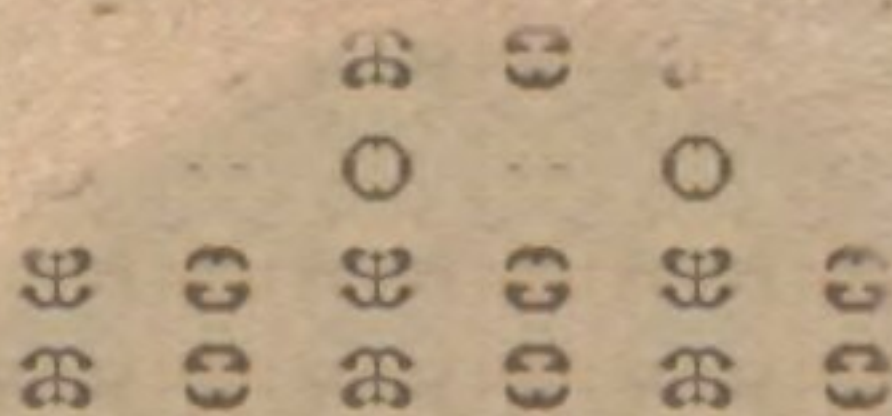
Having received this assurance, I was confirmed in the resolution of continuing

ning my journey, and that very day entered upon the duties of my office.

CHAP. VI.

I obtain an employment in the corps : am promoted. Arrival at Marseilles.

THE King, like a good father, whilst he punishes the criminal excesses of his subjects, takes care to soften the rigour of the chastisement which his paternal goodness is obliged to pronounce against his undutiful children, by the manner in which it is inflicted. To this end provision is made for the support of those poor wretches whom justice condemns to serve on board the gallies, whilst they are on their way to the sea side ; but the distribution of this subsistence being entrusted to persons who do not act according to the good intentions of their prince, these unhappy people are often in want of the common necessaries of life, and were it



it not for the liberality of charitable people, would sink under the weight of their chains, and perish on the road.

As they are not allowed to provide for their own wants, it becomes necessary that they should depute some one to act for them, and that department fell to me. I became the purveyor of about a dozen of them, and I collected and distributed the alms with an integrity which was wanting in their establishment. In return for the pains I took, I was rewarded with a share of the public bounty, and I lived with my new masters on a footing of equality.

I exercised this laborious office with great chearfulness, until we arrived at *Valence*, where the servant of our commandant fell sick. As an officer of his consequence could not well be without an attendant, he cast a favourable eye upon me, and I had the honour of being appointed to the vacancy.

I think I can safely venture to pronounce that the choice fell upon me rather with a view to his own convenience,

ence, than from any remorse on account of his late treatment of me.

This sudden change of fortune wrought none in me. I did not forget my old masters, to whom I gave all the assistance in my power, not imitating the conduct of those, whom fortune, in a frolicksome mood, has taken from behind coaches, and placed within.

As soon as we arrived at the place where my wishes centered, our commandant gave an account of his commission, and his company was distributed on board the several galleys. This upright officer made me an offer of accompanying him back to Paris, but I had no inclination to accept of his proposal, and acquitting him of his obligation to provide a place for me, I set out in search of one for myself.

C H A P. VII.

*I meet with an old acquaintance, whom
I accompany to Constantinople.*

ONE morning, as I was walking along the harbour, contemplating on the bad posture of my affairs, which evidently grew worse and worse, I chanced to meet with one of my school-fellows. What, says he, calling me by my name, is it possible I see you at Marseilles ; you whom I thought locked up in *St. Lazarus* ! I am at Marseilles indeed, replied I, and not at *St. Lazarus*, and more than that, my friends do not know that I am here. But what do you here, added I, what brings you into *Provence* ? I come hither, answered he, with a design to embark for *Constantinople*, where my uncle is going in quality of chief cook to our ambassador at the *Porte*. I am a runaway too like yourself. As soon as I heard my uncle was going thither, I

resolved to accompany him, that I might behold the proud *Ottoman* in the capital of his empire, in that very famous city of *Constantinople*, which yet exists a shameful monument to the name of Christian. I made my mother acquainted with my intention, who crossed herself at the very name of Turk, and begged me to stay at home; but all in vain, I gave her the slip, and met my uncle here, who yielding to my earnest intreaties, has given his consent, and this night we commit ourselves and our fortunes to this perfidious element you see before you.

O thrice and four times happy *Dumont* ! cried I, in the most piteous tone, to whom fortune has been more kind than to your school-fellow and companion. You behold the unfortunate * * * * at the distance of two hundred leagues from home, without shelter for his head, or food for his belly. These words were accompanied with a plentiful shower of tears, which I could not help shedding at the prospect of approaching misery. My friend

was touched with my sorrow, and tenderly embracing me, he proposed that I should go with him and visit the antient *Byzantium*. I will do all I can, said he, to make my uncle take you with us. It is very likely he will have occasion for a scullion; What think you of such an office? You need not fear living well, if you think you could undertake it.

Oh, my dear friend, the very thought of such a place awakens appetite. Ay, my dear *Dumont*, let us go together, and may an hecatomb offered up to the briny deity of the sea, render our voyage propitious, and may he waft us over to the happy shore, where dwell in ease and plenty the scullions of his excellency.

Dumont introduced me to his uncle, who, I thought, looked coolly on me. It seems he did not relish me at first sight, and indeed my dress and appearance could not prejudice him in my favour. The shirt I had brought with me from Paris was grown very dirty, and my clothes were worn out, and in rags; indeed I was all of a piece. But Mr.

Dumont, the uncle, was one of those kind of men, who, once entertaining a good opinion of any one, is apt to believe every thing that person says. His nephew had gained a great ascendancy over him. The nephew declared, that notwithstanding the wretched plight I was in, there was an appearance of gentility which broke through the cloud my distress had spread over me. The uncle readily gave into his opinion, and so, without more ado, he agreed to give me a passage to *Pera**.

An author who paid less regard to truth than I do, would, on this occasion, display the brilliancy of his imagination, though at the expence of truth, and paint a tempest in all the height of colouring. But since, God

* *Pera*, and *Galata*, may be called the suburbs of *Constantinople*; they are situated on a hill, on the opposite side of the strait, and form a kind of amphitheatre, from whence the city and harbour of *Constantinople* may be seen. These two towns are chiefly inhabited by Greeks and Roman Catholics: few Turkish families live there. The foreign Ministers reside at *Pera*, except those of the Empire, Poland, and the Republic of Ragusa, who live in the city. The Turks seldom come there except to drink wine, which the Catholics are allowed to sell, and when they get drunk they frequently commit great disorders there.

be

be praised, we met with nothing of the kind, I shall spare the reader a description which might freeze him to the very soul, notwithstanding a due mixture of thunder and lightning might be put into the composition.

I shall spare him, moreover, a voyage to *Malta*, which lies at the entrance of the *Morea*, and passing swiftly through the *Dardanelles**, he may think himself well off that I land him safely at *Pera*.

It is not, however, without regret, that I pass over the celebrated and big-sounding names of *Thracian Bosphorus*, *Pontus Euxinus*, and *Propontis*: and that I omit, above all, the story of *Hero* and *Leander*, which might have been so naturally introduced here.

* Four castles on the two shores of the strait of *Gallipoli*, between the *Archipelago* and the sea of *Marmora*. *Mahomet IV.* who was deposed in 1687, caused the two last to be erected in 1651-8. At the feet of these castles are batteries with cannon, raised on platforms, which sweep the surface of the water. These cannon discharge five hundred weight each, and are loaded with balls of marble. The batteries cross each other, and the balls fired on one side are picked up on the other. Notwithstanding this, the strait may easily be forced, for the cannon, being raised on stone, can only be fired once, and it would take more time to place them again, than would be necessary for a fleet to pass.

CHAPTER VIII.

I am introduced into the French Ambassador's family in quality of scullion. A talent discovered which is productive of great events hereafter. Am confined by the Ambassador in order to my being sent home.

WHAT a magnificent appearance did Constantinople make when viewed from Pera! The loftiness of the cypress and other trees, the various colours of the houses, the towers of the mosques ornamented with paint and gilding, the seraglio, the ships on the canal, all together formed the grandest prospect which can possibly be conceived.

If the gentle reader would wish to have a fuller description of Stamboul*, he may consult Tavernier, or Thevenot.

I arrived at Constantinople in the year 1714, at the time that Mahomet

* Stamboul is the name the Turks give to Constantinople.

Rixaberg, charged with an embassy to the court of France, was detained prisoner in the custody of the *Chiaoux Bachi**.

It was generally believed at the *Porte*, that so far from being as he pretended, a devout mussulman, whom a regard for religion had led to *Mecca*, he was no more than a spy employed by the *Sophi*. Count *Desalleurs*, our minister at the *Ottoman* court, who knew the true errand of this embassy, was employing in secret every measure he could think of to set *Mahomet* at liberty, so that he had no leisure to pay any attention to the new domestic that was made one of his family.

I was accordingly introduced into the family without being presented to his excellency. It was not indeed absolutely necessary that an officer of my rank should wait his approbation.

Notwithstanding the meanness of the employment with which I was invested, I found means to distinguish myself by a circumstance, which I paid no regard

* An officer at the *Porte* like our Black Rod.

to at the time, but which, however, proved afterwards the source of all my mortifications and enjoyments.

We had a neighbour at Paris who played excellently well on the flagelet. There was not a canary bird in that quarter of the town that did not sing his praises every hour of the day. My grandfather wanted one of these feathered performers, but as those which were already taught could only be purchased at a high price, he thought proper, from a principle of œconomy, to have me learn to play, in order to enable me to teach the bird he intended to buy. The good old man, by acting in this manner, judged that he should, according to the old proverb, kill two birds with one stone; it was procuring an amusement for himself, and at the same time advancing my education.

The bargain was struck with our neighbour, and I made so rapid a progress under the instructions of my master, that I was able in a very little time to give lessons to a canary bird which was bought for the purpose.

One

One evening, after I had scoured my pots and saucepans, and put them in order, I went to breathe a little air on the terrace of the *King's House**. I had taken my flagelet with me from home, and it had escaped the pilfering hands of the archers, only because it was of trifling value. I was playing on this instrument when I was overheard by the ambassador. He inquired who I was, and ordered me into his presence. His excellency asked me a great many questions concerning my family, and the reasons that had carried me so far from home. I told my story very ingenuously. He heard me out with an attention from which I promised myself a great deal, when at last he told me, with a tone of severity, that I was an idle young fellow, but he would take care to send me back to my friends, who must be under great anxiety on my account. At the same time he gave orders that I

* The king has built a very fine house at *Pera* for the residence of his ambassador. It is called, by way of distinction, the *King's House*. From the windows of it are seen the Seraglio; which last faces it on the other side of the canal.

should be confined until an opportunity offered of sending me safely back to France.

Of all the changes of my fortune, this appeared to me the most cruel. I threw myself at the feet of his excellency ; but in vain, he was not to be moved by my tears or entreaties.

His servants knowing the goodness of his disposition, were all surpris'd at his behaviour towards me. I did not appear to them any way in fault ; but his excellency explained the motives of his conduct, as I afterwards learned, in the following manner. This young man, said he to them, whilst he remains here, is in great danger of giving up his religion and innocence. The Turks are ever on their watch to make profelytes, and would spare no pains to bring him over. He is giddy and unthinking, and may easily be wrought upon ; he will thank me one day or another for having led him from the brink of a precipice.

C H A P. IX.

I escape from my confinement. A Jew deceives, and sells me for a slave.

I Was ignorant of the ambassador's good intention, and therefore did not fail to curse him very heartily. As soon as I found myself shut up in a sort of prison, I made free to expostulate with his excellency in that emphatic kind of language which I had learned in the course of my travels with the galley-slaves, and on board ship amongst the sailors. My meals were brought to me regularly at the family hours, a task which young *Dumont* imposed upon himself. He suggested to me the means of making my escape, and he made such dispositions for the purpose, that at the end of three days I found myself at full liberty.

My deliverer counseled me to leave *Pera*. As I had been several times at *Constantinople*, I knew my way thither; but how to cross the canal without
going

going in his excellency's *Saique**, or some other boat, I knew not. For this reason I judged it best to go by the way of *Galata*. Crossing the burial grounds, which separate that place from *Pera*, I made the circuit of the harbour, and passing the river which falls into the canal over the bridge, I got into *Constantinople* about the close of the evening.

My first care was to bestow myself in some place where I might be in safety from what I stiled the ambassador's persecution, and where I might remain undiscovered during the search which I expected he would make for me. A Jew, who observed me running about here and there, accosted me in *lingua franca*†. He asked me if I was a slave or a freeman, and understanding, rather by my behaviour than my words, that I wanted an hiding-place, he of-

* A Turkish boat, ornamented with paint and gilding, and having glass windows. They are lined with velvet, or other stuff, and move on the water with sails or oars.

† A sort of jargon composed of French, Italian, Spanish, and Portuguese. It is easily learned, and very useful to foreigners who trade to *Constantinople*, or up the *Levant*.

ferred to procure me one, thinking, as I afterwards had reason to suppose, that I was some run-away slave, and that this was a good opportunity to steal me from my master. He kept me for several days shut up in his house, and got my true history from me.

The villain gave me to understand that I had every thing to fear from a man of the ambassador's great power. The fright he threw me into made me consent to a method he proposed for the preservation of my liberty. This was to take refuge in the house of the *Capitan Pacha*, or General of the Sea. There, says he, you may remain in perfect security, and though his excellency should find you out, it will not be in his power to take you from thence. I approved of his scheme, the execution of which was deferred until the next day, that he might have an opportunity of speaking to the principal eunuch, who he said was the only person that had power to introduce me into the *Haram** of the *Capitan* his master.

* The place where the women belonging to the Grand Signior dwell is the only one that is called *Seraglio*; all others go by the name of *Harams*.

The rascally Jew was as good as his word. He conducted me very privately in the evening to the first eunuch. He seemed pleased with my figure, and after talking some time to the Jew in a language I did not understand, they parted.

I was then led into a kind of dome, where I found about twenty persons, who came up and accosted me in a variety of tongues. Among the rest there was a Frenchman, who knew me to be his countryman by my dress. He came forward and embraced me, condoling me, with tears in his eyes, on my loss of liberty. I am no slave, answered I; I came here of my own free will. I then related the manner of my coming thither. He lamented my easiness of faith, telling me I had been the dupe of the Jew's pretended compassion. This information threw me into a fit of despair, and I passed the night in a state of perplexity betwixt hope and fear.

My ill-fortune was the next morning but too manifest. The uniform of the slaves was brought to me, and I received several blows for refusing to put it on.

My

My misfortunes were now commencing, and in my heart I cursed the scoundrel Jew, who was the author of them. I afterwards learned from an old slave, that this conscientious Israelite had sold me as his own property.

I inveighed against the despotic customs of the country, but they made me hold my tongue in the same manner as they had before made me put on my slave's habit. But this was not all—I was made to go to work immediately.

CHAP. X.

My misery in captivity. Softened by the Ambassador's interposition. I display my skill in music.

OUR master was building a villa between *Galata* and *Trophana**. The slaves, amongst whom I passed the night,

* A small town where ordinance are cast. Cannon are not allowed to be made in any other part of the empire,

night, were employed in the construction of it. I was forced to learn the trade of a mason without any one to instruct me in it. I was awkward at the business in the beginning, but we had an overseer, who was possessed of a wonderful facility in compassing the most difficult things.

His secret, however, was very simple in its nature. It consisted in the application of about a dozen strokes with a rattan, administered with a vigorous arm to the back and shoulders, which inspired the patient, though he were ever so dull, with a marvellous quickness of apprehension.

This was but an untoward kind of apprenticeship for the son of a citizen of Paris. But there was no help for it, and in less than two days, the dread of the rattan, from a lazy scholar, had converted me to a diligent workman.

I followed this laborious occupation during the space of a month, at the end

empire, without an express order from the Sultan. This policy, for which I could never learn any reason, has its conveniences, which are, the great labour and expence of transporting ordnance to different parts of the empire.

of

of which time the *Haram* was finished. We were then set to work upon the gardens. This employment would have been more tolerable, had it not been for the cruelty of the overseer, whose best words to us were, “Work, you cursed
“ dogs, you enemies of the prophet,
“ work, or I’ll knock you at head.” These expressions were usually accompanied with proofs of his zeal for the prophet.

Notwithstanding the strength of my constitution, I should have sunk under the weight of my misery, if the interposition of the ambassador, though it did not free me entirely from my slavery, had not rendered my captivity more supportable. This nobleman, to whom I found means to make known the perfidy of the Jew, and my miserable condition in consequence of it, resolved to deliver me out of the jeopardy, from which his charity had before meant to preserve me. He applied therefore directly to my master; but whether his zeal threw him off his guard in the expressions he made use of, or whether the general of the sea, who possessed
all

all the avarice of a Turk, would not part with me but at an advanced price, I know not; however that was, they differed.

His excellency's charity inclined him to offer a ransom, but as my master had supposed me a person of consequence, he was so exorbitant in his demand, that I despaired of regaining my liberty. He asked twenty thousand crowns. It was plain that resentment, as much as avarice, was the motive for his asking so extravagant a sum; and as, in the present situation of affairs, it would have been impolitic to have quarrelled openly with an officer of his rank, his excellency found it expedient to neglect my affairs, in order to pursue the interest of his master. And thus for my part *incidi in Scyllam cupiens vitare Charybdim*.

Isouf Pacha, so my master was called, ordered me into his presence, and by a number of artful questions put to me by his *Drogueman**, made me own, in spite of myself, that I was a person of high

* An interpreter.

birth: It was in vain that I honestly declared the truth, my answers served only to confirm him in the contrary opinion. He gave orders to the chief of his eunuchs to treat me with gentleness until my freedom should be purchased. He gave me leave to write to my friends, and my letters, which were interpreted to him, did not undeceive him with respect to the mediocrity of my parentage.

Until matters arrived at the crisis which his avarice had taught him to expect, my master treated me with great gentleness. I was now employed in cultivating his flowers, of which the Turks are very curious. This occupation was attended with no kind of fatigue; but as I was just as good a florist as a mason, his flower-beds were in great danger of being spoiled, had it not been for an incident which threw me into the greatest peril of my whole life.

I now and then strove to charm away thought with my flagelet*. *Isouf* heard

* This instrument is not unknown in Turkey. If I was distinguished for mine, it was rather owing to the French tunes I played, which are more lively and agreeable than the Turkish.

me, had me to play before him, and was charmed with the music. He told his women of it, who were eager to partake of the same pleasure. I was ordered into their apartments, and there without seeing, or being seen, I ravished them with my melodious airs. They were loud and extravagant in my praises, and I perceived that I had to do with ears that were by no means delicate.

But praises were not the only returns my skill procured me. Besides being dispensed from work, the women sent me many presents for the daily amusement I afforded them. These presents did not a little contribute to render my captivity tolerable. I was not suffered to go abroad for the reasons already mentioned, but an Italian renegade, who had full liberty to go where he liked, brought me wine from the city, which we nightly quaffed to the health of *Mahomet*, in spite of the *Alcoran*. What a pity this happiness was but of short duration!

C H A P. XI.

My master ordered to sea. Ladies solicit my being left on shore. The Pacha's resolution thereupon. I narrowly escape an irreparable loss. Fortunately extricated from danger. Am sold a second time.

IN consequence of orders from the Sultan, our master was obliged to go to sea. His intention was to take me with him, but the women petitioned for my staying behind, and urged their suit so strongly, that he was fain to consent. *Isouf* was under some concern, lest, during his absence, they should be inclined to see as well as hear me.

Isouf was not young, and had moreover a character which is by no means a recommendation to the fair-sex; in short, it was the public opinion, that he only kept a *Haram* for form sake. He had taken a resolution to put me in such a situation as should free him from all apprehensions on the score of his wives.

For

For this purpose he sent his chief eunuch to me, who employed all the rhetoric he was master of, to persuade me to put myself on an equality with him.

Although I did not know exactly the use of what he wanted me to relinquish, yet nature revolted at the proposition, and I told him, I was too well satisfied that she bestowed nothing in vain, not to be resolved to part with none of her gifts.

My master apprised of this resolution, acquainted me, that I must either agree to make that small sacrifice, or submit to go to sea with him.

There was no choice to be made, and I resolved to accompany him.

This determination was soon known amongst the women. They enquired concerning the reason. This was carefully concealed from them, and they were told that it was a whim of my own. They sent to me, making large promises, offering moreover to procure me my liberty, after a certain time, if I would but stay with them. I would willingly have complied with their request, provided it was not to cost me so dear.

As

As the fair sex is naturally compassionate, I am very certain they would not have begged me to remain at the *Haram*, had they been informed of the conditions on which the consent of my master was to have been obtained.

However, *Isouf* not being able to withstand their importunities, resolved upon leaving me at home, the operation first performed. It was in vain that I conjured him by *Mahomet* and the hundred and fourscore prophets*, to leave me as he found me; the next day was fixed upon to degrade me from manhood.

What a dreadful interval were those four-and-twenty hours! How often in my despair did I curse my flagelet, and he that taught me to play on it! I believe I went so far as to load the inventor of it with execrations.

The day arrived, and I was delivered from my apprehensions, by one of those revolutions so frequent in the fortunes of the grandees of the *Porte*. My master had his enemies, and amongst them some who wished to succeed to his post.

* The Turks reckon no less a number.

These suggested to the Sultan such strong suspicions of his infidelity, that his highness, to keep him within the pale of his duty, thought proper to send and demand his head. This requisition was made just at the time appointed for my undergoing this cruel defalcation.

Isouf knew well enough how necessary the head was for the preservation of the rest of the body. He therefore resisted as long as he could, but being overpowered by the mutes, they strangled him, and afterwards made a handsome package of his head, which they conveyed away with them, to shew the Sultan how adroitly they had fulfilled his orders.

The Grand Signior looks upon himself as the lawful heir of all those who by a premature death he has hastened to partake of the delights of *Mahomet's* paradise. Accordingly, on the very day of my master's execution, I was sold, on the account of his sublime highness, to a man of the law. I had beheld the execution of the general of the sea; I was sold, and conducted to the house of the purchaser, without being

ing sensible in a manner of what had happened, so great was the joy I felt at being delivered from the imminent peril that awaited me.

C H A P. XII.

Account of my new master and mistress.

MAHOMET OIGA, so my new master was called, presented me to his wife, who was seated on a cushion in a little room. After they had conversed some time together about me, as I concluded from the few words I understood, having made some little progress in the Turkish language, my mistress arose, and shewed me the house, which was but small. I gathered, rather from her gestures than her words, the nature of my business, of which there was not a great deal; I was, however, the only slave they had.

I shall give some account of the family into which I was now introduced.

My master enjoyed a small stipend, which was greatly encreased by the bounty of the Sultan. This prince knowing him to be a man of strict integrity, had given him a place in the Divan*. This man was a sort of philosopher, and differed much from the generality of Turks. His thoughts were wholly employed in the due administration of justice, and he shut his ears to solicitations, and his hand to bribes. He cared little what was doing at home whilst he was abroad. His fortune not permitting him to have many slaves, or perhaps not caring to be troubled with more than one at a time, it was equally

* The Divan is held in an apartment in the second court of the Seraglio. The Grand Visier presides at it, and in his absence the *Kaimakan*. There justice is administered to all who require it, and the parties plead their own cause. Above the Grand Visier's seat is a latticed window, where the Sultan can see and hear all that passes, without being discovered by any one. This keeps the judges in awe, and prevents their doing acts of injustice through bribery, a necessary precaution in a country where avarice is the prevailing passion. Here likewise are held those counsels which are called Divans, a name given to them from the place in which they are held. In private houses the audience chamber, the sofa, and the hall, are called indifferently by this name.

indifferent

indifferent to him whether that one was male or female, so that the sex was left entirely to chance. He had purchased me to supply the place of a Spaniard, whom he had restored to his liberty in consideration of his service.

My mistress was a *Mingrelian**, of a fair complexion, and very handsome; she was not however a beauty in the eyes of a Turk. In that country, besides a certain air of majesty, and regularity of features, a woman must have an excess of plumpness in order to her being reckoned a beauty; now *Oiga's* wife had only that moderate degree of it which in France is termed *embonpoint*.

The Turks, extremely jealous of each other, are very little so of their Christian slaves. Those animals, say they, are not capable to judge of beauty. This prejudice, which generally prevails, lays a foundation for much gallantry and in-

* *Mingrelia* is situated between *Georgia* and the Black Sea, and is the ancient *Colchis*. The women of that country are generally of fair complexions. If they promise to be handsome, their parents sell them whilst they are young; or let them out to hire when grown up, in case they have not been able to dispose of them sooner.

trigue, and the Turkish ladies, who are far from having so mean an opinion of us, do not fail to take advantage of it.

Indeed if a slave was known to receive the last favour from a Turkish lady, he would be burnt alive in case she was married, and if single would be circumcised and forced to marry her; and in this manner many have become renegadoes.

But my master was a man of another way of thinking; he had philosophy enough to despise the maxims of the generality of husbands, and the fear of wrongs that might be offered, never disturbed him, and he left the punishment of them to *Mahomet*.

I learned what I have above related the day after my entrance into this house from a slave, a native of Provence, whom I found at the door of a bath whither I had conducted my mistress*.

The

* The bath is the sole amusement the Turkish ladies enjoy, and to which they are in no danger of opposition from their husbands; for this reason they hardly miss a day in going thither. In these places they make themselves amends for the strict confinement they submit to in their own houses. It is not the pleasure of bathing altogether

The dishabille* of a Turkish lady at home, and not under apprehension of being seen by strangers, is certainly the most charming, and at the same time the most tempting one that can be imagined. My mistress complied with the fashion in this particular, and as my situation in this family obliged me to perform offices which in others are filled by several individuals, I was, at her return from the bath, in quality of *femme de chambre*, to help her off with the most troublesome parts of her dress. After which I acted as cook, and under her directions served up a meal which would

altogether that draws them thither, but something more attractive. It may easily be guessed what kind of amusement is to be found there, when the reader is informed, that the European ladies would think it insipid, only because they have such variety of opportunities to gratify a taste for gallantry. The male sex is forbid entrance into these places upon pain of death, and there is not a single example of any man having broken this law.

* The Turkish ladies are naturally indecent, and it is rather owing to fear of their husbands than modesty that they keep up so much reserve in the public streets. When at home they are almost always naked, wearing only a *simar*, or shift, open from top to bottom, and loose drawers of a transparent kind of stuff, so fine that they are often torn to-pieces in a night's wear. The *simar* is made of taffeta without sleeves. The Turks wear no linen, hence it is they so frequently bathe themselves.

not in Europe have been thought very delicate, but of which, however, my master and mistress eat heartily, not speaking a single word the whole time, and afterwards left me to do the same.

This was our manner of living from day to day. It was my business to keep the house clean, and prepare water for my master's ablutions*. He passed his time after dinner in study,† or in cultivating his garden, when business did not call him to the Divan. She spent it in sleep, or in sitting in perfect idleness.‡

How great was the difference betwixt this house and the palace of *Isouf*! Here I could play on my flagelet as long as I pleased, and my skill on that instrument procured me pleasures, which I should

* Ablutions are performed by washing the face, hands, and feet, using these words, "Lord, cleanse me from my sins, as my body is cleansed by this water from all impurity."

† It is not possible to conceive a greater degree of indolence than is practised by the Turkish women. They sometimes sit for a whole day together with their hands and legs across, without once rising from off their cushions. The Turks themselves have a saying to express their laziness, That they will not rise off their cushions though the house is on fire, until the flames have seized their drawers.

have

have been in no condition to have tasted of, had not the Sultan thought the *Captain Bacha* too tall by the head.

C H A P. XIII.

An Adventure in my new service. Conversation with Dumont.

MAHOMET gave up so much of his time to public business and study, that he had none left for his wife. *Fakma**, for that was the name of his fair wife, would have been much better pleased if he had employed some portion of it in a proper attention to her person. Husbands who neglect their wives to cultivate their own understanding,

* *Fakma* signifies the flower of the Jessamine tree. The Turks, like the Romans, name their wives and children after some particular beauty, bodily defect, or other accidental circumstance, which strikes them at the time. This surname is of ener used than the family one, and thus it happens, that after the fourth or fifth generation a Turk is not able to tell from what family he is descended.

will never be applauded for good husbandry.

One day that my master was attending the Divan, whilst I was amusing myself with my flagelet, my mistress called me to her, and taking it in her hands, strove to play on it. I offered to teach her, and placing her fingers on the stops, bade her breathe into it; she did so, and the sounds she produced by this means, threw her into a fit of laughter, and she fell back upon her cushion. The opportunity was as favourable as I could wish, but I knew not how to take advantage of it. Her eyes seemed to speak, but I was not yet master of that language, and knew less of it at that time than I did of the Turkish.

I ventured to carry my hand, all trembling, towards her bosom, which she had left exposed to my view. She held it there with her own, and a motion which we both of us made at the same time, fixed my lips where I had designed to lay my hand, without the least opposition on the part of *Fakma*.

This may be only the custom of the country, thought I within myself; every nation

nation has some peculiar to itself. As I was proceeding to make further observations and discoveries towards ascertaining the extent of Ottoman customs, *Fakma* stopped me in the midst of my career, and kissing me on the forehead, left me in great haste, and went into the garden. There required no extraordinary degree of sagacity, to have augured the height of success from such favourable beginnings; but I stood still, like a simpleton as I was, following her only with my eyes, and considering what I had best to do. Had I then the same experience I have now, I should not have failed to take advantage of the smiling minute of soft compliance; but I continued deliberating so long, that my mistress had time to recover herself, and send me out on some trifling business.

I walked along the streets, reflecting on my late adventure, when I met *Dumont*, who enquired, with great eagerness, what had become of me since the death of the general. I told him the story of my present captivity, not omitting the scene already presented to the reader. My friend assured me it would

be much easier for the ambassador to restore me to my liberty, whilst in the hands of *Oiga*, than when I belonged to *Ifouf*, and told me he would set about it that moment.

Hold, says I, friend *Dumont*, with some confusion, my present situation is not so disagreeable that I need trouble his excellency. I would not wish to put him to expence on my account. I will write to my friends, who, I thank God, are able to pay my ransom, which I am sure, with such a man as *Mahomet*, may be had reasonably enough. My friend looked at me with an air of much surprize. How, says he, do you refuse present liberty, and wait the uncertainty of procuring it through the means of your friends, which any one of a thousand accidents may prevent? To this I replied only with a sigh, which made him suspect something; and as I had dwelled pretty long on the description of *Fakma's* beauty, he had no doubt but it was on her account that I chose to continue in captivity.

O ho, cries he, shaking his head, you have not told me all; it is your mistress, that,

that, by her kindness to you, has induced you to continue as you are: but have a care; methinks I see the pile alight, and you consuming in the midst of the flames. So saying, he led me hastily towards a bagnio, where slaves are permitted to sell wine*. After we had drank a few glasses, I unbosomed myself to him, and communicated, in confidence, my hopes and wishes. He acknowledged that love might offer his cup of sweets, but at the same time he shewed the bitters that remained at bottom; in short, added he, the loss you were near suffering at *Isouf's*,

* The Turks are not allowed to sell wine, but they may drink it. It is always sold by slaves, who, growing old, and becoming maimed in service, obtain this privilege, on paying their masters a share of their profits. Some of these dealers are able to purchase their freedom, but remain slaves, because they would not be permitted to carry on this trade, if free. There was in my time a Provençal reckoned worth 10,000 *sultanins* (about 2500l. sterling), who intended to continue in his business three or four years longer, and then purchase his freedom, and retire to his own country; but being addicted to drinking himself, he took so large a dose of his own wine, that it killed him, and according to the laws of the country his master enjoyed the fruits of his industry.

will

will be the least of the risks you now run.

We reasoned only on present danger; we were neither of us casuists enough to say a word of hereafter. At last we quitted the bagnio, after having both of us drank pretty plentifully, and parted, he with the resolution of saving me from impending dangers, and I with that of running into them with the very first opportunity.

C H A P. XIV.

A new adventure, or rather a completion of that recorded in the last chapter.

IT was late when I got home, and I had neglected to do the business I had been sent upon. My master asked me some questions relating to where I had been, and what had kept me out so late, to which I answered, as well as I could for stammering, my mistress all the time helping me out with excuses. Any other Turk but my master would have ordered me an hundred strokes on the soles of my feet, but he contented himself with sending me to bed. The next morning, as he was beginning an harangue, which he had studied over night, against the use of wine, a *Capigis** came to inform him, that the Grand Signior required his attendance at the Seraglio upon an extraordinary Divan.

* A porter belonging to the Seraglio. They are in great number; their business is to watch the gates, and keep off with their staves the mob, and particularly the Jews, if they come too near the palace.

As soon as my master was gone, I fell at the knees of my mistress, and implored her pardon for not executing her commands. She raised me from the ground with a look of tenderness, and placed me by her side. She renewed the conversation of the last night, and I took that opportunity of disclosing to her the proposal my friend had made me, concluding with my resolution not to avail myself of the opportunity of recovering my liberty. *Fakma* seemed so well pleased with what I said, that I did not hesitate to tell her that it was on her account I had refused these offers.

She did not appear at all affected by this last declaration. I was astonished at it; and to add to my surprize, she left me with a look of indifference which quite abashed me. I feared lest perhaps she should be offended at my behaviour, and might acquaint my master with it. This consideration threw me into a terrible fright, and I was just thinking whether I had not best quit the house immediately, and fly to the ambassador's at *Pera*, when *Fakma* passed the place where I stood. She went by without deigning

deigning to turn her head towards me, or regarding the tears with which my face was pitifully bedewed. I followed her with the resolution to spare no pains in endeavouring to soften her resentment. She went into a room, the windows of which were darkened, and I had not made many steps amidst this gloom, when I perceived myself stopped. Although I was well convinced there was no other person in the house besides my mistress and myself, yet my fears prevailed, and I cried out aloud, bursting afresh into tears. The mutes who had dispatched *Isouf* came into my mind, and I represented to myself that the like honour was about to be paid me, for such is strangling accounted; and they resign themselves to this kind of punishment, who would not submit to decapitation.

But how agreeable was my surprize, when, after the tenderest embrace, I heard the voice of *Fakma*, assuring me that I was in no danger, and bidding me be of good courage. She led me to a Sopha, where she repeated her careffes until I was quite recovered from my fright.

fright. Being come to myself, I reproached her for her indifference in the most gentle terms, laying to her account the tears I had let fall, not forgetting to make a merit of the danger to which I had imagined my life exposed.

The lovely *Mingrelian* pressed me to her bosom, and confessed she had acted in that manner only with a design to put my love to the test: But now, blessed be our prophet, said she, I am convinced of your affection. This was the purport of what she told me, though not exactly in the words I have set down. I thought these moments too precious to be wasted in idle discourse, and was preparing to convince her of my love, and of the reason she had to return thanks to the prophet.

She no sooner perceived my design than she cried aloud, Light of my life! Day of my days! Sun of my soul! I swear to thee by the book of glory*,
that

* Amongst other absurdities with which the *Alcoran* abounds, there is one which is adopted by the female sex. *Mahomet*, to make them some amends for shutting them out from his paradise, has permitted breaches of conjugal fidelity, in cases where violent passion can be pleaded

that thou owest to my love this submission to thy will.

At another time I should have asked her what she meant by this rhodomontade, but I was now in too much haste to use the delicious opportunity with which love had indulged me.

Wrapt in darkness and in solitude, we expressed our thoughts only by a mutual breathing of gentle sighs, and broken ejaculations. This was a language new to me, an ardent but raw disciple in the school of love, though perfectly familiar to *Fakma*, whom long experience had enabled to use it in all its elegance.

Thus the house and sofa of the good *Mahomet Oiga* became the temple and altar where my first offering to the divinity of love was paid.

How constant did I afterwards become in paying my devotions! There was scarcely a corner in the house in which we did not sacrifice to the Paphian Goddess. For young lovers as we were (for *Fakma* was but twenty) we had a good

pleaded as the only motive. On th's account it is that the women are so strictly kept from the sight of the other sex.

deal

deal of discretion, and we managed matters with so much prudence, that neither my master nor the neighbourhood entertained the least suspicion of our correspondence. Fortunately for me my master seemed not to recollect that he entrusted a young and handsome wife alone for a long time together with a slave that was far from being disagreeable. During the whole time I lived in his house, I could not perceive that he had the least jealousy of his wife or me.

I have had masters since who have been very watchful over their wives and daughters, yet I have found means to elude their vigilance, although it must be confessed I have often paid dearly for it. Reckoning for nothing the extreme peril in which my life has often been, now that I am in France I feel the many inconveniences with which my youthful exploits have been attended, and I expiate in bodily suffering the foolish gallantries of my past life.

C H A P. XV.

Dumont sees Fakma without her veil; a singular mark of affection required by the Turkish ladies.

TENDERLY beloved by my mistress, and gently treated by my master, I was the happiest slave in *Constantinople*, and passed my time in perfect freedom. The habit I wore gained me admittance every where except within the Mosques, the Seraglio, or harems of private Turks. I went frequently to the bagnios to meet my fellow-captives after their leaving work. All slaves are **not** shut up in the houses of their masters, but those only belonging to persons of distinction, who have their town and country houses. These bagnios are built partly under ground, the upper apartments of which are occupied by the overseers. Some of them are private, and others public; the last of which are most frequented particularly at night. Then Turks and slaves drink promiscuously

ously of wine, which the keeper of the bagnio furnishes in any quantity. The best wine is that from *Tenedos**, which is, however, so cheap, that a cask of it may be had for eight shillings.

It is there that news is heard from almost every part of the world by means of slaves, who are brought in daily.

The pleasant life I led in the house of *Mahomet* made me lose all thoughts of recovering my liberty. *Dumont*, whom I had introduced to my master, came frequently to see me at home. I had communicated to him the particulars of my good fortune, and he had desisted from making remonstrances, having found them to little purpose. He had seen *Fakma* veiled as I led her to the bath, but this was not enough, he desired to see her face, and I thought myself obliged to procure him that satisfaction, to justify my preference to continuing in slavery.

I had spoken to my mistress on this subject, without acquainting her with

* An island in the *Archipelago* two leagues distant from the ancient *Troy*, near *Cape Janizary*, formerly the famous promontory of *Sigæum*.

the real motive of my request. She yielded to my intreaties, but on condition that she should keep off her veil but one minute, and that it should be when her husband was at Mosque, or at the Divan. I would not have my husband know, said she, that I shewed my face to any free Christian; it is a sight I would indulge none but my dear slave with. This was a distinction which seemed to demand thanks on my part; they were accordingly paid in a manner as pleasing to her as to myself.

I acquainted *Dumont* of the day when he might see my mistress. He came with an eagerness which was not altogether agreeable to me, and *Fakma* appeared unveiled the instant he came. This curious visitant extolled her charms in terms which seemed to me too hyperbolical to proceed from the mouth of a person totally indifferent. Accordingly my jealousy took the alarm, and I hurried him out of the house, under pretence that *Mahomet* was coming. *Dumont* was under so much consternation himself at this intelligence, that he did not perceive my confusion.

It

It should seem that women inherit from their birth a desire to appear lovely in the eyes of our sex, and I could not help thinking, that, upon this occasion, *Fakma* played the coquette a little; for, notwithstanding her pretended reluctance to be seen without her veil by any other than her dear slave, she did not fail to appear before *Dumont* in the *common dress* of the Turkish ladies at their own houses; that is, as I have already said, *with hardly any dress at all*.

As soon as we were alone, I took the liberty of calling her to account for this behaviour. At first she supposed me to be in jest, but as soon as she discovered her mistake she burst into tears. The sparkling drops which bedewed her lovely cheeks in a plentiful shower, spoke so strongly in her favour, that I could no longer refuse sealing her pardon upon her lips. But judge my surprize, when drawing near to her to do it, she pushed me from her with violence, and reproached me with never having loved her well enough to beat her.

To beat you, cried I, starting back!
Is it possible you could think me capable
of

of striking you? By heaven, I swear; nay I will take *Mahomet* to witness, that I will never lift my hand against you whilst I live. This declaration served but to encrease her agony, and it was some time before I collected, amidst the broken accents of her grief, that I had had the cruelty to refuse her the greatest proof of affection I could have given*. The cause of her tears was so very absurd, that I could almost have found in my heart to have satisfied her in her own way. It is not unlikely that she discovered in my looks what was passing in my mind, and I make no doubt, from the multitude of oriental phrases which she made use of on this occasion, that she thought she should provoke me to it.

* To mingle blows with caresses is in Turkey esteemed a mark of love. There are some who are not fond of shewing these kind of marks, but their wives are sure to complain of them to their parents; sometimes the mother will reproach her son-in-law publicly with his neglect in this matter; every one pities the poor woman, and cries out shame upon the husband, and he is obliged, in order to have peace within doors and without, to pummel his spouse pretty handsomely, who does not fail to roar out as loud as she can, that all the neighbourhood may hear how mighty kind her husband is grown.

I believe

I believe, if this custom was to be introduced in France, many a husband would oftener avail himself of it to punish his wife, than to shew his love for her.

That I might not have to reproach myself for an act of such barbarity towards a woman I tenderly loved, I endeavoured to remove myself farther from her, which she perceiving, threw her arms round my neck, and almost strangled me, crying out at the same time, Life of my life, make your *Fakma* the happiest of women. In part I complied with her desire, for I was forced, in order to free myself from the straitness of her embrace, to push her from me with all my force, and she fell back upon the sofa, where she lay sprawling. A French woman would have flown into my face, but on the contrary the lovely Turk seemed by her looks to invite me to finish what I had so happily begun.

C H A P. XVI.

In danger of parting from Fakma. A new slave introduced. Mahomet leaves home.

IT was very lucky for me, that my master's knock at the door relieved me from this distress, though, as it proved, to throw me into another of a different kind. Make ready, said he, as he walked into the house, to follow me to *Adrianople**, whither his sublime highness has ordered me to go. At the same time he went to inform his wife of this piece of news, which rejoiced her no more than it did me.

Fakma, with more art than I had suspected she was mistress of, made use of this journey as a pretext to shed tears, and hide those which my want of love

* A city of *Thrace* upon the river *Mariza*. *Amurath I.* took it 1362. It was the seat of the *Ottoman* empire until 1433, when *Mahomet II.* took *Constantinople*, and transferred it thither. The country round about *Adrianople* abounds with game, which is preserved for the Sultan, who hunts there.

had occasioned. *Mahomet* became the dupe of her artifice, and begging her to dry her eyes, assured her his stay would be short. Take me with you, said she, and do not leave me exposed to a thousand accidents. When you are gone with your slave, who is there to attend me? *Mahomet* mused a little time; for, as I supposed, when he had received his orders from the Sultan, he had made his dispositions for his voyage, without once thinking he had a wife. However that was, he rose up, and, saying he should be back presently, went out at the door.

My master's departure did not leave us in a state of less inquietude. It was not to be supposed that *Mahomet* was gone to the Sultan to excuse himself from undertaking this journey, because he should be obliged to leave his wife behind. Whither was he gone then? or what did he mean to do? It was in vain we tormented ourselves with endeavouring to solve these doubts. *Fakma* and I cast sorrowful looks upon each other, and as it were actuated with one spirit, threw ourselves into each others embrace.

embrace. The thoughts of such a long and cruel separation threw us into a delirium of grief, and when recovered from it, we mingled our sorrowful complaints with our tender careffes.

Staff of my life! cried the rapturous *Fakma*, am I then to be deprived of the pleasure of beholding thy *moon-like* face? Shall I cease to support the dear burthen of pleasure which thou layest upon me, that divine pleasure which our holy prophet has promised to every faithful mussulman? Then withdrawing her arms from me, she apostrophized *Mahomet* thus: Father of true believers, rather send the angel of death to cut the thread of my days, than suffer me to part with the greatest comfort of my life! Then falling on her knees before a chest which contained the *Alcoran*, she addressed the book, written on the skin of the Ram* which Abraham sacrificed in the stead of his son Isaac, in a prayer delivered with great fervency and

* The Turks believe that the book of the *Alcoran* was written on the skin of the Ram which Abraham slew as a sacrifice in the place of his son on the mountain *Moriab*.

devotion. In this prayer she expressed the strength of her passion, and the violence of her desires, in terms so emphatic and pleasant, that at any other time I should have laughed very heartily, notwithstanding all the respect which is due to the heap of absurdities collected by a prophet who could neither write nor read*.

Fakma prayed so earnestly for the continuance of our amorous correspondence, and remained so long in supplication,

* *Mahomet* was born at *Mecca*, in *Arabia Petrea*, in the year of our Lord 568, of the illustrious family of *Haschem*. By the time he was two years of age he had lost his father *Abdal a*, and his grand-father *Abdelmonteb*, not having left any thing behind him, he was miserably poor. *Aboutalib*, one of his uncles, took upon himself the care of his education, which must have been greatly neglected, since he was not taught to write or read. When he had any thing to sign, he dipt his fingers in ink, and pressed them on the writing. Whilst he was yet young, *Aboutalib* sent him into *Syria*. At twenty-eight he married a rich widow named *Cadija*, who was about forty. He had one daughter named *Fatima*, whom he married to *Ali*, the son of *Aboutalib*. When he was forty he began to preach the doctrine, and caused it to be written in a book, to which he gave the general name of *Alcoran*, that is, *the reading*. *Mahomet* died in the year 631, and the 11th of the *Egira*, after having reigned nine years. The day he died, the *musselmans* chose for his successor *Aboubeker*, the father of *Aicha*, his favourite wife. He took the title of *Calif*, which signifies *Vicar of the Prophet*.

that

that my master returned before she had quite finished. He was followed by an English slave, whom he had just purchased at the *Bazar**. It was on this business that he left his house in so much haste. He presented the slave to his wife, telling her that he designed him to wait on her during our voyage.

This was to me a fresh cause of uneasiness. The Englishman had the appearance of being well qualified to supply my place, and I was well acquainted with the warmth of *Fakma*'s constitution. We spoke not a word, neither she nor I; I, because I was not inclined to speak, and she, because, as I thought, it was a matter of indifference to her, provided some wants could be administered to, by whom the office was performed.

I passed the night very ill. I cursed his sublime highness for robbing me of *Fakma*, as much as I had blessed him

* A slave market, where, to the scandal of human nature, the poor wretches are stripped naked, that their beauties and defects may be the better discovered. A crier proclaims aloud a fixed price, upon which any one may advance what he pleases. They are made to run, walk, and carry burdens before the bidders, in the same manner as horses are exercised at fairs and markets.

before, for delivering me so critically out of the hands of *Isouf*.

Day appeared, and with it four *Janizaries**, to compose the guard of *Mahomet*, and assist a couple of mutes, in case the *Kadilesker*† of *Adrianople* (who was to give an account to my master of some mal-administration in his office) did not suffer himself to be strangled quietly, if it should be thought proper for him. The Sultan, who knew my master to be an enemy to avarice and

* This insolent militia, which has often dethroned its emperors, was first set on foot by *Amurath*, surnamed *Algazi*, or conqueror, in the year 1363. For a long time this corps were composed only of tributary children, who knew no other parents than the state. They were afterwards permitted to marry, and their sons received pay as soon as they were born. Their number was at first limited to 12,000, but they have been since so much augmented, that they awe the whole empire, which has often been disposed of according to their fancy. The *Spahis*, which are cavalry, have been set up in opposition to this formidable infantry, and the *Ottoman* ministers strive to keep up a jealousy betwixt these two corps. But if jealousy disunites, their common interest has often united them, to the overthrow of the ministers and their masters.

† The chief magistrate of a province or city. This title properly belongs only to those of *Romania* and *Anatolia*, but is often assumed by the heads of other provinces.

oppression,

oppression, had thus constituted him a judge's judge.

Having introduced the *Fanizaries* and their attendants, I had begun packing up some necessaries for my master and myself, when I was told by the English slave that *Mahomet* wanted me. As soon as I came to him, he said, “ Scholar of
 “ Paris* (for that was the name I went
 “ by) I have changed my mind. Thou
 “ shalt not go with me. Stay here
 “ with *Fakma*. She is accustomed to
 “ thee, and I had rather be without
 “ thy services, than deprive her of thee.
 “ May the book of glory enlighten
 “ thee in my absence, and may the
 “ prophet, who in one night saw the
 “ seven paradises mounted on his *Al-*
 “ *borak*†, grant me to find my house
 “ on my return as I left it !” “ Do you,
 “ *Fakma*, (turning to his wife) use this

* Slaves are seldom called by their own names, but by the place of their birth, to which their profession is sometimes added, to make a distinction betwixt individuals of the same country.

† The book entitled *Azar*, which makes part of the *Alcoran*, says, this animal was betwixt the size of a mule and an ass, and covered as much ground at every step as the best pair of eyes could see over,

“ slave with mildness, that after my
 “ death the black* angel may not re-
 “ proach me in the prophet’s holy pre-
 “ sence with having mal-treated him.
 “ He is a poor unenlightened creature,
 “ whom our prophet has not thought
 “ fit to make acquainted with the di-
 “ vine mysteries contained in the book
 “ which Gabriel hath written with a
 “ pen taken from his own wing.”
 Having finished this pompous rhapsody,
 he turned his head towards *Mecca*†, and
 recommending

* According to the Turks, every mussulman will be
 accompanied to the judgment seat, where *Mahomet* will
 preside, by two angels, one white, and the other black.
 These angels are to plead his cause *pro* and *con*. If he
 is condemned, the black angel beats him immediately
 into dust; but should it be otherwise, the white angel
 transports him into paradise by the lock of hair which
 every Turk preserves for the purpose. With respect to
 the last judgment, they say that *Mahomet* will stand by
 the side of God, mounted upon his *Alborak*, and co-
 vered with a cloak made of the skins of the camels,
 which carried the present of each Sultan to *Mecca* upon
 his advancement to the empire. The souls of the
 blessed *mussulmans* will then be transformed into fleas,
 which will stick to the skin, and so be carried with him
 to paradise. But the souls must be very careful, say
 they, to cling fast, for should they be shaken off by the
 rapidity of the flight, they will drop into the ocean,
 and swim to all eternity.

† The place of *Mahomet*’s birth is situate in *Arabia*
Felix. The Turks go thither in caravans to pay their
 devotions

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recommending us to the prophet, set forwards with his attendants.

devotions in the *Kiaabe*, which is a square building, called by them the house of God, and believed to be built by Abraham. The country round *Mecca* produces great quantities of excellent coffee. The city has no walls; the Mosque is in the midst of it, and has more than an hundred doors, with each a window to it.

CHAP XVII.

Mahomet's house turned out of windows during his absence. His return and death. I am sold a third time.

I Accompanied him as far as the city gate, and hastened back to the embrace of the artful *Fakma*. She informed me that it was in consequence of her persuasion that her husband had changed his mind, she having used every argument she could invent, to shew him the danger she was in when left alone with a new slave. She then held up three purses*, which *Mahomet* had left with her, of the six which were given him by the Sultan, to defray the expence of his voyage. My conscience reproached me with the injustice of my suspicions, and I was weak enough to impart them to her ; but far from being offended with me, she assured me in the tenderest

* A purse of silver is worth about 62l. 10s. one of gold, about 3750l.

manner that she should love none but me.

How often did we bless the rapacity of the *Kadilefker* of *Adrianople*, whilst we pursued every measure to make the most of the opportunity it afforded of solacing with each other! My master was so rigid an observer of the *Alcoran*, that a drop of wine had never been seen in his house. I laid in a little stock, and prevailed on *Fakma* to taste it. At first she had her scruples, and mentioned the prophet and his law; but I soon made her sensible how little reason the sex had to respect one who had shut women out of his paradise, and by a refinement of cruelty, had made them spectators of the pleasures the men took with the *Houris**, without suffering them to participate of these delights any other way than by the eyes.

My persuasions, and perhaps my example, prevailed. She tasted, found it pleasant, and drank of it. I encou-

* Girls in *Mahomet's* paradise. They are to continue virgins, says the impostor, notwithstanding the frequent use true believers make of them, when admitted into that blissful region.

raged her to drink four or five glasses of this enchanting liquor, which inspired her with an uncommon degree of gaiety. She was surely then the most charming of women ! How tender in caresses ! How warm in embraces ! How refined in delights !

She was no longer infatuated with the strange desire of being beat ; I had cured her of that folly, and she began to comprehend that embraces were stronger marks of love than blows. But had it been otherwise, I could never have prevailed with myself to have offered violence to a form so lovely—and lovely it was indeed ; every motion *Fakma* made discovered new beauties in it.

I had learned enough of cookery, whilst I was at the ambassador's, to be able to make ragouts far more flavoury than that insipid Pilau*, which is the ordinary dish

* Pilau is made with chickens and mutton, first roasted, and afterwards stewed with rice and onion ; the whole served up swimming in butter. The Turks pull it in pieces, and feed themselves with wooden forks ; then with their fingers they take up the rice and onion, which they form into little balls, and throw into their mouths,

dish of the Turks. Thus did we pass away, with love and good cheer, the time it took my master to perform his journey : he, good man, little thought what was going forward at home. I attended my mistress every day to the bath as usual. *Mahomet's* manner of thinking was too well known for any one to be surprized that he left his wife alone with his slave. We made ourselves easy with respect to the money we expended ; my master was not a man to call us to account for the *sultanins** of his sublime highness, which wasted imperceptibly through our good house-keeping.

Notwithstanding all this good living, I was reduced to a skeleton, whilst my mistress grew plump, and had a face like a cherubim. I begged for quarter, and obtained it with difficulty. Eight or ten days of respite set me again on

mouths, taking care not to drop any part on their beards, which in that case must be immediately purified with water.

* A *sultanin* is a piece of gold worth about a quarter guinea.

my

my legs, but I was inconsiderately about to bring myself again into the same state, when my master returned home.

His return put a stop to our pleasurable intercourse, and gave me an opportunity of recruiting my strength; the more so, as the presence of the English slave prevented my mistress and I from being together.

The good *Oiga* was pleased to find his house in order, and promised me my liberty when I had served one year more, in consideration, as he said, of the services I had rendered him in his absence. Little did he think of what nature were the obligations he had to me; and little did I deserve so much favour at his hands. This extraordinary goodness in my master did not excite the least remorse on my part, for having abused the confidence of one of the easiest husbands in the whole *Ottoman* empire. Young men, at that age, have few scruples, and, besides, the possession of a fine woman is sufficient to lay the most tender conscience asleep. How many are there in the world who would have acted just as I did!

I waited with patient expectation for the time which *Mahomet* had fixed as the period of my slavery, when he was taken off by a fit of apoplexy. His affairs were unfettled, and his relations took possession of all he left behind him. *Fakma* was sent into *Mingrelia*, and I was sold to the *Aga* of the *Janizaries*.

C H A P. XVIII.

The Aga's history. Character of his lady. Turkish pastimes. Victory obtained through my musical talents.

I Came into the service of my new master, with a mind filled with the revolution in my affairs, which had at once blasted my hopes, and threw me back into captivity, from whence the generosity of *Mahomet* was speedily to have delivered me. It did not once enter my thoughts that this change of fortune was a just judgment upon me for having behaved in so vile a manner towards the best of masters ; on the contrary, I felt as much regret for the criminal pleasures I had escaped from, as on any other account.

I staid but one day in the palace of *Ibrahim*, the *Aga** of the *Janizaries*, whose property I now was. We were

* The *Aga* of the *Janizaries* is one of the first officers of the empire.

removed,

removed, I, and some companions of my misery, to *Scutari*, opposite to *Constantinople*, where his wife constantly resided. The Grand Signior had married one of his sisters to my master, in order to secure the interest of this high officer, whose influence is great over a corps which is always formidable to the Sultans.

Such an alliance, though no protection from the bow-string, lays them who are honoured with it under great restraint. Wives of this illustrious birth must be treated with the highest respect, and this does not suit with the freedom the Turks are accustomed to in the article of love†. However, as I have since learned, *Mirzala* § gave him his full swing, and he was welcome to have as many women as he pleased, provided they were not kept under the same roof with her. She shut herself up at *Scutari*, and he might gallant it as much as he pleased elsewhere. The

† By a law of the empire, which in this instance militates with that of the Prophet, no person who is honoured by the Sultan with an alliance with his family, is permitted to have any other wife. If he had any before, they must be put from him.

§ *Mirzala* signifies a rose-bud.

Aga was a subtle courtier, and behaved very respectfully towards the sister of the Sultan. He came regularly, to visit her in this solitude, twice or three times a week.

My business was not very hard, though I was employed in every kind of labour; but the slaves were in great number, and there was not work enough for us all at a time, so that we enjoyed a good deal of respite.

Mirzala had the character of a woman who appeared to have very little sensibility, but who in reality had an amiableness of disposition which was constantly discovering itself in good actions. The slaves, my comrades, greatly commended the sweetness of her temper, and were emulous in shewing their zeal in the service of so good a mistress. But nothing was able to console me for the loss I sustained by the death of *Mahomet*. The remembrance of *Fakma*, and the pleasures I enjoyed in her conversation, still dwelled upon my mind, and made me miserable.

It was then the time for gathering the fruits, which may be called the Turkish vintage.

vintage. All the people quit the city at that season to go into the country, where full liberty reigns. The slaves of both sexes look upon this work as an amusement. Some pick the fruit from off the trees, others sort them, and others lay them to dry, in order to preserve them. After an easy day's work, they all go to dancing, according to the manner of their respective countries. The proud Turk seems to lay aside a part of his usual ferocity during that season. If they do not join in the dances of their slaves, they honour them with their presence, and now and then with their applause.

Our master was gone to *Adrianople* to hunt with the Sultan. This was a party of pleasure which was looked upon as a great mark of favour; besides which, it freed him from the obligation of passing that time in the country with a woman for whom he had little or no love. *Mirzala*, for her part, notwithstanding the indifference of her temper, perceived the little liking *Ibrahim* had for her, and to make herself amends, took more liberties than Turkish ladies are usually indulged with :

with : indeed her birth intitled her to freedoms which no other woman would have been permitted to use. Thus did this couple live exactly *à la françoise*, and mutually forgave in each other some marks of inattention, that they might separately pursue their own inclinations, and have nothing to reproach each other with.

Mirzala, surrounded by eunuchs, with her veil on, having a number of female attendants, likewise veiled, came at the close of the day, and was a spectatress of our sports. Every one did his utmost to gain her applause, and a small present, which was the consequence of it. Commonly the slaves of the same country joined together to attract the eyes and attention of their mistresses.

Hitherto the company of Spaniards had obtained the prize. A young *Mercian* had procured to them the preference, by means of a pair of castanets, with which he enlivened the dull steps of a tedious saraband. I knew my flagelet was at once able to silence his castanets, but I feared to make use of it, so great were my apprehensions of falling
into

into the same dilemma as I was in at my first master's.

In spite of all that we Frenchmen could do, the Spaniards obtained the prize for two successive days. I was so much nettled at it, that I laid aside my former caution, and told my countryfolks that I had a flagelet, on which I was a good performer, at the same time drawing the instrument out of my pocket, which was to carry the French name to the pinnacle of glory. I thought my countrymen, in their excess of joy upon this occasion, would have fallen at my feet and worshipped me as the guardian angel of France.

As the best concerted projects often miscarry through indiscretion, we resolved to observe the profoundest secrecy on an occasion from which we expected to derive so much honour to our country. And having made this prudent resolution, we every one returned to business.

At length the happy moment arrived when we were to distinguish ourselves in the eyes of *Mirzala*. I never felt so

I

violent

violent an inclination in my life to burst into laughter, as at the expressions of wonder which the attendants of my mistress discovered as soon as I began to play: Our mistress herself shewed a degree of admiration, which served to inspirit us not a little. My countrymen outdid every thing they had hitherto done. A *Gascon* in particular, cut capers in so extraordinary a manner, that he seemed rather a Demoniac than one dancing. The stupid crest-fallen looks of our antagonists, were full as diverting as the astonishment of the Turks.

The French of both sexes danced minuets, and afterwards country dances. They appeared now quite different, being accompanied with an instrument, from those exhibited before with the voice. In a word, we gave general satisfaction, and carried all the honour and profit of that memorable day.

It is very natural to suppose, that the principal character in a piece which met with so much applause, should receive some marks of distinction. *Mirzala* ordered me to come to her, and desired to see my flagelet, which I presented
with

with that degree of manly assurance I had acquired by my correspondence with *Fakma*. Having inspected it pretty narrowly, she returned it to me, and ordered me to play. When she had had the pleasure of hearing me play for a few minutes, she dismissed me, with a present of six *sultanins*, delivered by her own fair hands.

C H A P. XIX.

Consequences of the victory. Interview with Mirzala. I play before the Aga: go with him to Constantinople.

OUR victory had made us somewhat insolent. We could not avoid rallying the Spaniards, the native phlegm of whose temper held out for a long time ; but the sarcasms which fell from the *Gascon's* mouth, made them furious, and they commenced hostilities without any previous declaration of war. We were not prepared for so sudden an attack, and were accordingly routed. But shame to be overthrown by foes over whom we had so lately atchieved a compleat victory, caused us to rally, and we performed, with fifty-cuffs, exploits worthy to be transmitted to latest posterity.

The *Neapolitans* and *Messinians*, in the true stile of Italian charity, together with the English, long since the declared enemies of the two combating parties,

parties, would have suffered us to have killed one another, had not the Dutch endeavoured to part us, at the expence of several hearty blows. Our fury was risen to such an height, that their charitable intention would have been defeated, had not the overseers thought proper to interfere. The cries of the combatants reached their ears, and opening a kind of bagnio, in which we were shut up every night, they beheld the cause of the disturbance, and instantly had recourse to the bastinado.

Such is the virtue of this application upon Christian slaves, under the direction of a *Turk*, that we separated immediately upon it, and happy was he who could first hide himself. The gentleness of our mistress with-held the overseers for some time ; but notwithstanding her orders, the offence appeared to them of too heinous a nature not to be expiated with a pretty heavy exertion of their arm. The conquering and the conquered, the mediators and the neutrals, were all indiscriminately punished.

After the overseers had given full exercise to themselves and weapons, the

English and Italians remonstrated upon the injustice of their receiving a part of the punishment, which they said they could not deserve, as they had never at all interfered in the fray.

How, cried they, you cursed dogs, renewing their blows, would you suffer the people of your law to murder one another, without endeavouring to prevent them? Get ye hence, ye enemies of the prophet, you deserve to be impaled alive for your want of charity towards your brethren.

This expostulation, which, but for the commentary to it, would have been thought worthy the mouth of a Christian, rather than a Turk, did not satisfy those to whom it was addressed. The English made no secret of their hatred, and the Italians embraced us, deferring their revenge to a more proper opportunity.

The news, however, of this nocturnal skirmish, reached the ears of our mistress, and she was desirous of learning the cause of it. As I was the person she had singled from the company, she ordered me into her apartment. I came
thither

thither under the greatest trepidation of spirits, which was not allayed by any thing that the frightful eunuchs, who surrounded me, could say. I knew enough of the Turkish customs, not to be ignorant that they caused me to commit a crime of the highest nature, in introducing me into the apartments of the Sultan's sister.

Mirzala, who perceived through the veil which covered her, the fright I was in, asked me the reason of it, which I did not at all dissemble. She smiled at my fears, and ordered me to relate the cause of our quarrel, which I did in as concise a manner as possible, in such haste was I to leave this disagreeable place. *Ibrahim's* wife received the account I gave her in a gracious manner, and dismissed me with orders to preach up unanimity amongst my comrades.

I had not taken many steps out of her apartment, accompanied by these hideous introductors, when a female slave, with her veil on, running after us, carried me back alone, in spite of the eunuchs, who muttered something which I could not hear. I found *Mirzala*,

who had thrown her veil aside. She asked me if we should continue our diversions that evening. I told her, casting my eyes respectfully on the ground, that her slaves would do their utmost to merit her attention and approbation, provided it was agreeable to her. She rose from the cushions, on which she was seated with her legs across, and whispering her slave, passed by me into another apartment, giving me a look in which I thought I remarked something particular.

The slave, whilst she was conducting me back, charged me in a whisper, as from *Mirzala*, to tell no person whatever that I had seen her without a veil. I immediately understood the greatness of the favour, and the consequence of the information. The eunuchs, as they led me out of the palace, asked me why I was called back, and I told them, with great readiness, that our mistress had ordered me and my companions to entertain her with a dance, as we had done the evening before.

As my introduction to the inner apartments of the *Haram* was become
no

no secret, I told my fellow captives what I had imagined to be the order of our mistrefs, and I acquainted my countrymen in private, that *Mirzala* expected us to continue our amusements.

The *Gascon* did not scruple to claim, to his own share, all the honour of the preceding day, and appointed himself, of his own authority, director of the entertainment intended for the sister of his highness. It is true he was better qualified for the office than any of us. He had been surgeon of the vessel on board which he was taken prisoner, and had received a good education, whereas the other slaves were common sailors. With one consent we appointed him to conduct the whole, and he acquitted himself so well in his office, that the French company, from day to day, gained fresh advantages over its competitors.

In the mean time the Grand Signior returned to *Constantinople*, and *Ibrahim* with him. The latter came to *Scutari* to pay a visit to his wife, and having acquainted her of the pleasures he had been partaker of during the journey, she,

in return, told him how she had been entertained at home, not forgetting to explain the share I had in it. *Ibrahim* expressed a curiosity to see me, and hear me play. Accordingly I had the honour of playing several tunes before him. He begged *Mirzala* to suffer him to have me to his private *Haram* for a few days, and his request was granted. We set out for *Constantinople*, where I expected a reception far other than I met with.

CHAP.

CHAP. XX.

My life is in great peril from the Aga's jealousy. I obtain mercy, but receive a very severe punishment.

THE *Janizar-Agazi* ordered me into a retired part of his palace, and there brandishing a dreadfully large scymetar over my head, Prepare to die, cried he in a terrible accent, unless you declare to me what passed betwixt you and *Mirzala*, the day you were with her in private? I scarcely heard these last words, for my fright was so great that I fainted away, and found myself, when I recovered, in a deep dungeon.

When come to my senses, I was haunted by the most melancholy reflections. I had seen before my eyes a death I did not merit. It was not probable I was then out of danger; and if *Ibrahim* spared to sacrifice me when I had lost my senses, it was likely to imagine he did it with no other purpose than

than to put me to the most cruel tortures.

I thought the last moment of my life was now arrived, when he sent the second time for me. His eyes sparkled with rage, and he cried, stammering with fury, Well, accursed *Giaour**, will you now disclose what passed between you and *Mirzala* in private? My Lord, answered I, kissing the ground, your slave did not appear before her but by her orders, and in presence of your eunuchs. I know it, said he; but I have likewise been informed, that she ordered the guardians of her honour to retire, that she might converse with you in private: What passed on that occasion? was her veil up? added he, with fresh marks of passion.

I comprehended from these questions, notwithstanding the fright he put me into, the necessity there had been of recommending secrecy in this particular to me. Still prostrate at the *Aga's* feet, I replied, that he well knew the eyes of

* Unbeliever.

a wretched

a wretched slave were not worthy to behold the splendid countenance of an *Houri*.

This answer seemed to appease his rage, and I thought myself out of danger, when he clapped his hands against each other. At this signal six slaves entered the apartment, two of whom held me on my back, whilst two thrust my legs through a *Falaca**, and the other two gave an hundred strokes each on the soles of my feet, the *Aga* (to whom I wish, with all my soul, the prince of darkness may restore them an hundred fold) all the time taking the pains to count them on his *Thebbuch*†, with

* The *Falaca* is a piece of wood about four or five feet in length. It has two holes in the middle to put the legs through, which are fastened with ropes held by two men, whilst one or two more strike the poor wretches over the soles of the feet with the sinew of an ox, or sticks made flat towards the end.

† The *Thebbuch* is a string of beads, about 90 in number, alike in bigness. The Turks wear them fastened to their belt. They are divided in three equal parts, on one of which they cry thirty times *Soubham Iallah*, God be praised: on the second, *Ellam Iallah*, Glory be to God: and on the third, *Aliahecher*, God is great. The *Thebbuch* is the most valuable toy the Turks wear; some of them are reckoned worth very large sums. When a Turk swears on his *Thebbuch*, he is to be credited,

with a serenity of countenance which the horrid cries I set up could not in the least discompose.

The execution over, *Ibrahim* retired. It lasted about three quarters of an hour, which appeared to me so many ages. I could as well have walked upon my head as on my feet. My executioners conveyed me into a *Saïque*, which carried me to *Scutari*, where I arrived with as little inclination for dancing as for making use of my fatal instrument.

The report of so unmerited a punishment was soon spread about the house. The *Gascon* surgeon attended me, and bathed my feet in vinegar. This remedy, which was very painful in its application, is sovereign against mortification. I was put into a corner of the *Bagnio* by myself, and lay there for near a month unable to stand upon my feet.

The *Aga* came to visit his wife as usual, and my comrades assured me, that

though the matter should even concern the state, and should he appear to be perjured, the punishment is pounding to death in a marble mortar which stands at the door of the *Seraglio*.

I seemed

I seemed to be as little noticed as any other slave. My share of the prizes obtained by our balls and the *Sultanins*, which I derived from the bounty of *Mirzala*, did not a little contribute to effect my cure: and at length I went about my business as before.

CHAP.

CHAP. XXI.

A night adventure, in which I acquire myself but ill.

ONE night, after I had retired to the little cabin, where I lay the whole time of my illness, and in which, I know not how it happened, I was still permitted to sleep; as I was laid down, reflecting on the pleasures I enjoyed whilst in the service of the good *Oiga*, and the mortifications I had endured in the house of *Ibrahim*, I heard a gentle rap at my door. I opened it softly, and I heard a voice (for I could see nobody) which said, “Follow me; be but silent
“and discreet, and you need fear no-
“thing.” I could not help suspecting so much mystery to be only a prelude to the *bastinado*, and therefore stood where I was; nor did I stir from thence, until I was promised all security for my person, and made the party swear to it by the *Temple of Mecca*.

At

At length taking courage, I suffered myself to be led across several courts, and through the garden into a place where I was hood-winked. This ceremony did not seem to promise favourably, for which reason I submitted to it with reluctance, but there was no help for it. At last, after making the tour of a number of apartments, I was placed, my eyes still bound, upon a sofa, and there left for a quarter of an hour to reflect on my adventure, which, every thing considered, I concluded would turn out to be of the amorous kind.

I heard a door open, and presently felt something close to me. My hands supplying the loss of eyes, I felt, and found it was a woman, in a state little removed from perfect nakedness.

I wanted not the use of my eyes to *see* what was meant by this visit, and I was preparing to accomplish the purpose for which I was brought thither, when a cruel reflection came across my mind, and rendered my body torpid and sluggish.

I had been introduced into the place where I was, with so much mystery, and
at

at the same time with so much facility, that there was no room to doubt but that it was through the means of *Ibrahim*, or else of *Mirzala*. And if it was true that I was in the arms of the latter, as I had no reason to doubt, the same channel which conveyed the intelligence of our first interview to the *Aga*, might introduce this. These suggestions of my fear appeared very probable; and it was besides very likely that he would be glad of such a pretence for putting from him a woman for whom he had no value, without any objection that could be made on the part of the Sultan, in which case my criminality could only be expiated by some exceedingly heavy punishment.

If a slave, caught in amorous conversation with a Turkish girl of the meanest condition, would be condemned to be burnt alive, what punishment must be inflicted on the gallant of his sublime highness's sister?

The consequence of these apprehensions was, as I said before, that every faculty of my body became instantaneously benumbed.

In

In vain did the lady, pressing me to her bosom, endeavour to raise a flame, of which she had before discovered only a few slight sparks; nothing could remove the trepidation which had seized me universally. Her melting sighs, her glowing kisses, were insufficient to efface the idea of a miserable death, the preparatives to which I had before beheld. At length, weary of throwing away the tenderest caresses on a piece of inanimate marble, she left me, fetching a deep sigh.

My conductor came soon after, and led me to the door of my lodging, where I shut myself up in an agitation of mind and body not easily to be described. I vexed myself a long time with endeavouring to guess whom it could be, to whose passion I had made such unsuitable returns. I knew *Mirzala* only by sight; I had seen her face but for a moment, and the veil with which she was at all other times covered, left no room for judging of her shape. For this reason, I knew not whether her beauty was of the French or Turkish taste; and even had I been possessed of this knowledge,
I should

I should not have been able to have discovered whether she or any other had favoured me thus highly, because my fright was so great, that, though all her beauties were resigned to my sense of feeling, I could not avail myself of the privilege I was indulged with.

In all likelihood it could be no other than *Mirzala*. What other lady besides the sister of the *Ottoman* monarch could so easily introduce me into a place inaccessible to all who have the reputation of manhood? No one of her female attendants could ever hope to charm the *Cerberuses* that watch daily and nightly over the treasure committed to their charge. There was no doubt then but it was *Mirzala*, whom my fears had caused to pass so disagreeably those moments which she had certainly meant should have been much better employed.

C H A P. XXII.

*Another night adventure, in which I
succeed much better.*

I Passed eight days without making any discovery which could remove or clear up my doubts, but on the night of the eighth I was conducted with the same ceremonies as before. I followed my guide more willingly than I had done the last time, for I had got rid of all my fears, the more so, as in the interval of my late adventure nothing had happened; which could not possibly have been the case, had *Ibrahim* received the least intimation of my nightly visit. I was now fully resolved to avenge myself with the wife of the *Aga* for the bastinado I had received by his means, not at all considering that thereby I might incur the like, or a much worse punishment.

I was eager to make amends for my late *sin of omission*, which I did in a manner as fully agreeable to the lady as myself, and I accomplished my revenge
with

with all the ardour which a vigorous constitution and long abstinence could supply.

How delightful are the moments of vengeance ! I could have wished in my heart to have equalled the number of blows I received ; and I believe in my conscience, that the lady would have been well pleased if I could have done so.

But, alas ! feeble worms that we are ! Why has nature, in fixing no bound to our desires, given us such little degree of strength to accomplish them ?

I was gently reposing in the arms of the lady, when the minister of our pleasures came to drag me from them. I followed to my flock-bed, and fell into so sweet a sleep, that I gave our overseer the trouble of coming to wake me. As this was an office which made no part of his duty, he was rather rude in the performance of it ; to say the truth, he struck me on the face.

Ah, caitiff ! said I to myself, darest thou strike with thy profane hands the face honoured with the kisses of the emperor's sister ?

An

An eunuch, who by accident was passing by, reprimanded the overseer for striking me contrary to the orders of his mistress. Eunuchs are held in great respect by the other officers, and this excused himself by saying, that I was an idle fellow, whom he could not make work without blows. Let him sleep if he chuses, said this shape of a man; have you not slaves enough besides to do the work? Sleep will refresh him, and make him fitter for the work he has to do. At these words the overseer held down his head, and walked off without a word of answer. I thanked the eunuch for his charity, and without making use of the indulgence granted me, arose and went to my business.

When I had made my reflexions on what had passed, and had weighed the last words of my protector, I concluded that he could be no other than my nocturnal guide, and that his behaviour was in consequence of orders he had received from *Mirzala*. There needed no great degree of penetration to discover the motives for this permission, and I no longer

longer doubted that my visits were to the wife of the *Aga* of the *Fanizaries*.

An Italian in my situation would have made the affair public, that his revenge might have been more compleat, without considering the risks he ran ; but the regard I paid the danger, prevented me from triumphing so compleatly over *Ibrahim*. I contented myself with reaping from, and affording as much pleasure to his wife, as the *bastinado* he inflicted had given me pain.

C H A P. XXIII.

In which I discover to whom my nocturnal visits were paid.

A Few days after my last adventure, I was fully satisfied with respect to the object for whose satisfaction my vigour had been exerted.

My silent Mercury came as before, but omitting the ceremony of hoodwinking, led me into a room neither dark nor light. There I discovered, in the person of my conductor, the eunuch who had so obligingly spoken in my favour to the overseer. He retired, after having recommended silence, by placing a finger on his mouth.

He had no sooner left the room, than a tall figure of a woman came into it, whom the dimness of the light made to appear more yellow than she really was. It was not however that kind of yellowness which marks a constrained virginity; her's was a pale daffodil-hue, which, on a closer examination, had something exceedingly

ceedingly agreeable in it, and which being joined with a bright carnation spread over her lips and cheeks, had an effect at once novel and charming.

These observations were not made on first sight; they are the result of longer acquaintance, and a more minute examination of her charms.

This girl was born in *Visapour*, a kingdom in the province of Bengal, where this complexion is as natural as sooty skins are in Africa.

I drew back at the sight of her, and began to repent that I had discovered so many marks of tenderness for a figure like her's, when she approaching nearer, said in a low voice, Come with me, and I shall lead you to the happy *Mirzala*. I followed the *Daffodil* through several apartments; she conducted me by the hand, which she gently squeezed, the meaning of which she explained with her eyes. We stopped in a room better lighted than the other apartments, where she bade me wait the return of her mistress from the bath.

I amused myself with considering the figure of my conductress; she was tall,

as I have before observed, and extremely well-made ; though she was no beauty, yet she had something so pleasing in her countenance, that I, at one time, forgot to whom my visit was intended. I had nearly spoiled all, when her *simar* flying open, discovered beauties I did not expect to see, and I was just on the point of practising the lessons of *Fakma*, who had cured me of bashfulness towards her sex, when we heard *Mirzala* without.

The beautiful *Daffodil* adjusted her dress with all haste, shewed me into the next apartment, where I found her mistress lying at full length upon a pile of cushions, which formed a kind of bed.

All the eastern nations are addicted to voluptuousness ; the *Mahometans* in particular, knowing in this life no other pleasures than those of the senses, are ingenious in contrivances to taste the delights of love to the utmost extreme of sensuality. For this reason, finding clothes inconvenient and troublesome, they frequently lay them aside altogether, notwithstanding the strict injunctions of
their

their law to the contrary*, and have contrived a dress which may be put on and off in less than a minute. Their law indeed requires frequent ablutions, but I am inclined to think their dress owes its rise rather to voluptuousness than religion.

I found *Mirzala*, whom I recollected again, in a state, to which, by the officious care of the lovely *Daffidowndilly*, I myself was reduced very soon after. The kind girl retired with my clothes before I perceived she was gone.

Ibrahim's lady had a skin whose whiteness dazzled the sight. She was newly come out of the bath, and that had given to it a refreshing coolness, which the warmth of her desires had not yet removed. She stretched forth her arms in so engaging a manner, that I instantly flew into them with an ardour which could only be equalled by that of her embrace. A moment's space beheld us immersed in pleasure.

Mirzala had that kind of beauty of which the Turks are passionately

* *Mahomet* pronounces anathemas against those who suffer themselves to be seen naked.

fond. The coolness of her husband can then only be accounted for by that respectful awe which the lustre of her birth had inspired him with. Perhaps too he might have something of a Spanish taste, and be enamoured with a slender waist.

The face of my mistress was not handsome, but that deficiency was amply made up by other charms, and if she had had rather less of what is called *embonpoint*, she would have been irresistible. It was that which made her appear short, though she was of the best stature. Her hair was black as jet; her eyes small, and sparkling; her mouth was rather too large, but her lips had the true vermilion, though the warmth of her constitution rendered them rather dry; yet when they were drawn aside, they discovered two rows of the brightest oriental pearl, which nature herself had arranged with a regularity the skill of the ablest dentist could not have disposed them in. To conclude this description, she displayed in every action a tenderness, which I lamented my inability to answer as I ought.

C H A P. XXIV.

My conversation with the Sultan's sister.

I N one of those moments, when nature seeks for rest, in order to act again with fresh vigour, *Mirzala* made me the confidant of her cause of complaint against her husband, who, it seems, had been so indifferent with respect to her, that during the two years the Sultan united them together, she had not reaped so much satisfaction from him, as she had enjoyed with me, during the short time I had been in her service.

That vile man, said she, divides all his attention betwixt his women, and a young *Gregorian* boy, whom he makes his *Mosayp**. She then very ingenuously acknowledged, that she had found means to console herself for the *Aga's* neglect with a Swiss slave, who had obtained

* A Ganymede.

his liberty as the reward of his services. Thou shalt have thine, added she, but thou must deserve it by thy attachment*.

I concluded from the latter part of her intelligence, that *Mirzala* had something of the hypocrite in her disposition, but that did not prevent me from working hard to earn the price of my liberty.

I acquainted my mistress with the reception I met with from *Ibrahim* when I went to *Constantinople*. I know the monster gave thee the bastinado, said she, but as I was in doubt with respect to the cause, I did not interfere in the matter†.

* It is owing to *Mahomet*, that it is so easy to obtain favours of the Turkish ladies. In denying the immortality of their souls, and in shutting the door of his paradise against them, he has opened a gap to their incontinence. When I am dead, says a Turkish woman, all is over with me, I have neither reward or punishment to expect in hereafter; I will therefore take my full swing of pleasure whilst I am here. This principle, joined to the strictness of their confinement, makes them sick at nothing to satisfy their desires.

† What *Mirza'a* has said here, and in other places, and what has been said by the Turkish ladies throughout this history, is not set down exactly in their expressions. I omit the many eastern phrases and epithets with which their discourse abounds, as likely to afford little amusement to the reader; and I shall observe the same rule constantly as I go on.

It was the recollection of that punishment, said I, that made me so cold the first time I was introduced to you, and I have not even now entirely gotten the better of my apprehensions.

In reality, at the moment I was uttering these words, such alarming doubts arose in my mind at what might be the consequence of my connexion with *Mirzala*, that she, who perceived it at a critical conjuncture, did all she could by words and actions to dissipate my fears.

Fear nothing, cried she, thy life is as dear to me as my own; *Corcut*, my eunuch, and *Charmen**, my faithful slave, will watch for its preservation. As for me, I would sooner plunge my dagger in the heart of the traitor *Ibrahim*, than suffer him to do thee the least injury.

I could not but appear satisfied with this declaration; besides, liberty is so precious a jewel, that in my situation I thought no risk could be run too great to obtain it.

Charmen came to acquaint her mistress that it was now time for me to go, and

* *Charmen* signifies a Crocus.

I took leave of *Mirzala*, who presented me with a small purse of *sequins*†. I wanted to put up my money, and I was much surpris'd at not being able to find my clothes; I looked about for them, till the *Daffodilly-maid* whisper'd me, smiling at the same time, that they were in the next room, whither I followed her.

The beautiful *Crocus* very obligingly assisted me to dress. Her eyes seem'd to say that she wish'd for a little of my conversation, but I had talk'd so long with *Mirzala*, that I had no inclination to engage in a fresh discourse.

Charmen committed me to the care of *Corcut*, who left me at the door of my dormitory. There I begged his acceptance of the present I had received from our mistress, which he took without much entreaty. In return for my liberality, he recommended caution to me in the most affectionate terms, as the only means for our mutual security. This generosity towards a fellow, who

† A *sequin* is of the same value as a *su'tanin*.

would have sold the prophet himself for a trifling sum, I shewed in consequence of *Charmen's* advice.

Having taken a small share of rest, the fatigues I had undergone considered, I went to work the next day with no great degree of spirits.

CHAP.

C H A P XXV.

The subject of my inquietude. Mirzala promises me my liberty. Her insatiable-ness. How I spent the Ramazan, or Turkish lent.

Notwithstanding all my fortitude, I was still haunted by melancholy reflections. I could not think myself so secure as *Mirzala* would have had me believe. The pleasure she seemed to partake with me was very flattering, but I was still uneasy, lest our correspondence should take wind before I accomplished the great work of my freedom. The slightest suspicion on the part of *Ibrahim* might undo me at once; and what would his wife's promise of revenging me avail, if I had been dispatched, as might well happen, without her knowledge?

I was not ambitious of the honour of having it said, after my death, that **** was impaled, or burnt alive, for mixing his blood with that of the *Ottoman* Emperor.

These shocking apprehensions made me, at times, exceedingly low spirited, which my companions laid, of course, to the account of my captivity.

Corcut, the trusty eunuch, whose fidelity to his mistress could only be equalled by his readiness to minister to the pleasures of others, gave me, frequently, money in private, which *Mirzala* had sent me, and which I always divided with him. I likewise gave some part of it to the overseers, for nothing can soften the heart of a Turk like it; they are in general avaricious, and the lower sort of people remarkably so. The rest of *Mirzala's* gold was spent in procuring such necessaries as might render my captivity, and that of my fellow slaves, more comfortable. I told them that I received money from my friends through the ambassador, and that they would send me some from time to time until they could raise the sum required for my freedom.

I had, at the desire of *Mirzala*, asked the price of my ransom, which was fixed at four *purses*, a sum which she had
promised

promised to give me as soon as I had earned it.

I was so much disgusted at *the condition of the obligation* (which in a striking manner displayed the ruling passion of the Sultan's sister) that my industry greatly abated, and, according to her calculation, I should have been above twenty years in working myself out of debt. However, though I detested the mercenariness of her temper, I could not but admire the charms of her person.

This fair hypocrite affected a gentleness of usage with respect to her slaves, but she had always more favourites than one amongst them. The Swiss had his substitutes; I had mine also. It must be owned that *Charmen*, who made me acquainted with these infidelities of her mistress, assured me, that the Swiss and I had this advantage over our rivals, that they never knew by whom they were favoured.

The wife of *Ibrahim* had retired to *Scutari*, rather with a view of indulging her inclinations, than from any dislike to
G 5
living

living in the same house with her husband's mistresses.

The time of *Ramazan** was come, and *Mirzala*, who had as little regard for the prophet, as faith in his doctrine, made me drink wine, and took off some herself, notwithstanding it is expressly forbid at this season§. She had observed that

* The *Ramazan* is the lent of the Turks. They are forbid, at this time, either to eat, drink, smook, or bed with their wives, from sun-rise to sun-set; afterwards they make themselves amends for their abstinence. All kind of business is transacted at night, and they sleep the whole day. The Turks believe that during the month of *Ramazan* the gates of Paradise are open, and those of hell shut. To drink wine during the time the sun is above the horizon, is a crime only to be expiated by death. They tell you of one *Mahomet Selim* who was found drunk in the streets of *Constantinople*, in the *Ramazan* of the year 1713, and was punished by pouring melted lead down his throat. They are so scrupulous in the point of abstaining from drink, that they never dip their heads when they bathe during this season, lest some drops of water should enter by the mouth, nose, or ear; but as this caution is not sufficient, with respect to the female sex, they are never permitted to bathe at all during the month.

§ The Turkish ladies are avowedly irreligious, and when their little regard for the Prophet is objected to them, they readily answer, that they hold themselves under no obligation to conform to the regulations of a man who has placed his very cat in Paradise in preference to their sex; but they seem not to recollect that this venerable animal had a taste for divinity. For
proof

that a moderate use of this liquor rather forwarded her pleasures; and as I was perfectly easy on the score of the Prophet, I swallowed several glasses of most excellent *Cyprus** without the least scruple. It was, besides, administered by a hand, and in moments, which would have made the most zealous of *Musulmans* to transgress against the *Alcoran*.

proof of it, take a sketch of the cat's history. This domestic of the Prophet was one day laid upon the sleeve of his gown, and meditating on a passage of the *Alcoran*, so that *Mahomet*, at the hour of prayers, being unwilling to disturb the animal in the midst of its contemplation, cut off the sleeve and left it behind. At his return he found the cat recovered from the reverie, and what is more extraordinary, puss had discovered his having left the sleeve behind, as a confirmation of which, and as a mark of gratitude for his attention, she rose to thank him, stretching forth her tail, and raising up her back, by way of salute, which *Mahomet* well knowing the meaning of, took so very kindly, that he promised *Saint Puss* a place in Paradise, at the same time passing his hand along her back three times, he thereby exempted this species of the brute creation from falling on that part, and ever since cats have constantly fallen on their legs. I have often heard the gravest amongst the Turks relate this story with great seriousness of countenance, and it would be unsafe to laugh at it in their presence.

* The excellence of the wines of this island engaged *Selim II.* to dispossess the Venetians of it in 1571, at the instance of *John Miches*, a Portuguese of Jewish extraction.

C H A P. XXVI.

The Bairam, or Turkish Carnival, commences. Adventure with the slave of Visapour.

IN this manner we passed the time of prayer and fasting. I reckoned myself sure of some respite during the feast of *Bairam**, which *Mirzala* was to spend in the seraglio, but *Charmen* intended otherwise. This charming girl

* The *Bairam* follows the *Ramazan*, as Easter does Lent. This feast is proclaimed by the sound of cannon, and lasts three days. The grandees of the *Porte*, who are at *Constantinople*, assemble at the Seraglio, and pay their respects in great ceremony to the Grand Signior, who gives them a magnificent dinner, and presents sixteen of the most considerable with robes of sable. The Sultanas of the old Seraglio visit the Sultanas of the great one, and make merry together during the three days of jubilee. The populace are licentious at this time beyond measure; the better sort of people are afraid to stir from home, lest they should be beat and insulted by the drunken rabble, who would not scruple to affront the Grand Signior, if he was to venture without the walls of his Seraglio during the festival. If the more moderate amongst the Turks are less riotous, they are not more temperate. Thus the Turks end their Lent as most other nations begin it.

came

came the first day of the feast, in the middle of the night. I was agreeably surprized when I heard her voice. After having told me, in a few words, that she had bribed *Corcut* to conduct her to my lodging-place, she frankly made a declaration of the passion which had put her upon so hazardous an attempt to visit me.

It would have been cruelty itself in me not to meet the advances of a poor girl, who had parted with her money to assure me of her love. I have ever had compassion for the sex, and have relieved their sufferings as far as lay in my power. The impression I had made on the heart of *Charmen* was so flattering, that I drew her towards me with a gentle kind of violence, intending to convince her that my heart was softer than the flock-bed I lay upon.

Pleased to find me so readily conform to her wishes, the lovely *Crocus* placed herself by my side, and patiently waited the effects of my passion, without hastening them by the soft expressions and tender caresses which her mistress employed upon the like occasions.

I experienced a difficulty in the possession of *Charmen* which I had not met with in the wife of *Mabomet*, or *Mirzala*. But far from being discouraged by it, my diligence was redoubled, and I removed the charming obstacle so universally sought after, and so rarely found. *Charmen* sustained my efforts without complaining, the excess of pleasure drowning every sensation of pain : besides, the former is never felt in so exalted a degree as when preluded by the latter.

The amiable *Daffodil* had none of the petulances of *Fakma*, or the wantonnesses of *Mirzala* ; she reached the heart with the languid gentleness of her sighs. Satisfied with the possession of her soul's delight, she required not that exertion of my amorous powers which *Fakma* excited, and *Mirzala* demanded.

As if the flame of a mutual passion had dissipated the cloud of darkness which surrounded us, I thought I beheld beauties, to the knowledge of which I had only attained through the sense of feeling. Her highly polished and elastic skin seemed to emit odours preferable

ble to the most odoriferous perfumes, which fully made amends, especially in the dark, for its want of whiteness.

A pair of globes (I do not say of alabaster, though equal to it in hardness) placed at a distance from each other, would have raised desires in impotence itself.—It is impossible for me to give a catalogue of the charms of this pattern of female beauty.

No ; the most delightful moments of my life cannot enter into comparison with those which too swiftly passed away in the sweet society of *Charmen*.

The three days of the feast of *Bairam* were expired, and I had begun to *rub off* from the score of my redemption with *Mirzala* ; but my thoughts ran so intirely upon her lovely slave, that I performed my work in a slovenly manner. The modern *Messalina* perceived it, and asked the reason, which I attributed to the idea of certain death in case of discovery. In vain did she employ her usual art ; the possession of *Charmen* had rendered that of *Mirzala* disgustful.

What

What a difference was there between the disposition and charms of one and of the other! *Charmen*, though but a slave, from the tender sensibility of her nature, was infinitely more lovely in my eyes than the sister of the most potent monarch of Asia, in all the splendour of the East.

C H A P.

CHAP. XXVII.

Tragical fate of the Aga of the Janizaries, which, however, appears to have been the means of my preservation.

ONE evening, as I was returning from my daily labour, *Ibrahim* arrived at *Scutari*. As he constantly came in the middle of the day, the novelty of this visit surprized me not a little, especially as I imagined he honoured me, in passing, with some of the looks he gave me at *Constantinople*. I trembled at them, and could not help thinking, that having been informed of the particulars of my civility towards his wife, he was come on purpose to thank me. I already looked upon myself as about to be sacrificed to the *Aga's* jealousy, who having said something in private to a black eunuch he brought with him, walked into the *Haram*.

This footy *castrato* asked me a number of questions concerning the œconomy of a house at which he had never before been ;

been ; I answered all his enquiries without any apparent perturbation of spirits, when of a sudden we heard a bustle within, which was followed by several loud shrieks. The eunuch quitted me, and hastened to the place from whence these cries issued ; but I stood still, impatiently waiting the event of this uproar, of which I concluded I should come in for my share.

But how great was my surprize, when I beheld *Mirzala* appear, with her *Gaczar** in her hand, in great disorder, and covered with blood ! She ordered a *Maïafa*† to be got ready in a menacing tone of voice. The eunuch *Ibrahim* brought with him would have forced her back, but she made a blow at him, which it was impossible for him to ward. He fell, and expired in a very few minutes.

In the midst of this confusion the *calash* was brought, and she leaped into it, ordering herself to be drove to her

* The *Gaczar* is a poniard enriched with diamonds, which is worn as a mark of distinction by the daughters and sisters of the Sultan when married.

† A sort of *calash*.

Saïk, from thence she went to the Seraglio. The disorder increased after her departure, every one running here and there to learn the particulars of this tragedy. Meeting with our *Mercury*, who appeared to be still in a great fright, I was informed, that *Ibrahim* having reproached his wife in the severest terms, had threatened to punish her and the accomplices of her irregularities, and at last had given her a blow: that at so unheard* of a mark of brutality, *Mirzala* drew her *Gacza* in the height of fury, and attacked him so suddenly, that he could not escape her blows.

I don't know, continued the eunuch, how the affair will end, but we have every thing to fear. However, you must confess nothing, that is the only way to preserve our lives. You may be assured, that, for my part, I shall suffer the greatest torture without owning a syllable of what I know. Thus did *Corcut*

* Such kind of violence is not without example. The Grand Visier *Lutzi* offered the same in 1537 to the sister of *Soliman II.* who contented himself with depriving his brother-in-law of his estate and honours, despising him too much to take away his life.

endeavour to inspire me with a degree of courage, which perhaps he did not possess himself. He left me, and I followed, without considering whither I went.

The tumult still increased, and I came to the spot where *Ibrahim* lay bathed in his blood, without being observed by any one.

A fight like this might have been an agreeable one to a vindictive temper, but though I had cause of complaint, yet I could not behold, without emotion, a mischief of which I had been partly the author.

Wholly intent upon the melancholy spectacle before me, I did not perceive *Charmen*, who was in the same apartment. She espied me, and drew me unperceived from amongst the crowd which had collected there. She took me to a part of the *Haram*, which opened to a small wood of myrtle and orange trees. There she related to me, not without many tears, the circumstances of this tragical event; adding to the relation made me by *Corcut*, that *Ibrahim* told his wife, whilst he was loading her
with

with reproaches, that he had prepared a *Pal** at his *Haram*, on which I should be fixed that very night by the assistance of the eunuch he had brought with him; and that this threat, joined to the blow he had given her, threw *Mirzala* into that excess of rage so fatal for him.

Whilst *Charmen* was making this relation, she was drowning in tears, and seemed to apprehend danger to me, from the orders which *Ibrahim* might have given; but I comforted her on this head, by informing her that *Mirzala* had killed her husband's eunuch when he strove to prevent her going to the *Se-raglio*.

* A wooden spit to impale criminals upon, who are for that purpose laid on their face. The fundament is opened with a razor, and the spit is applied, which is driven with a hammer. The spit is lubricated with tallow, and a man places himself on the back of the unhappy object of this cruel punishment, and conducts the point through the stomach or between the shoulders. It is then fixed in the ground, and happy is it for the poor wretch if the instrument wounds any noble part, and puts him to instant death. This shocking punishment was formerly much in use, but is now only applied on extraordinary occasions.

This

This double murder promised to secure me from danger, and our apprehensions vanished by degrees. *Charmen* and I seemed, from the frequency and fondness of our embraces, to have a foreknowledge that we were now indulging in them for the last time.

CHAP:

C H A P. XXVIII.

*What happened after the Aga's death—
Discovery of Mirzala's infidelities.*

AT length the storm subsided, through the diligence of the eunuchs and officers of the *Haram*. Every one now returned to the places they properly belonged to, except *Charmen* and I, who had lost ourselves in the grove of myrtles. The eunuchs were seeking her, and the overseers were looking for me.

The death of our master, and the flight of our mistress, made them break through the rule of keeping silence within the *Haram*, which is inviolably observed, and they called out aloud for *Charmen* and the *Parisian*.

As we were in a very retired part of the garden, and employed in a business which admitted us to think of that alone, we knew nothing of the search that was making for us, but the loud proclamation of our names put us on thinking of the
the

the danger we were in. I was frightened, and knew not what to do; but *Charmen* kept up her presence of mind, and hastened me to a door, of which she had the key, and which communicated with the principal garden, from whence I was to get as well as I could. We were there stopped, which alarmed us both greatly, until we discovered that it was by our friend *Corcut*. He was as much surprized at finding us together, but as concisely as he could, he bid *Charmen* to return to the *Haram*, and put on the appearance of one distracted with grief; and as for me, putting me through the door, of which he had likewise the key, he bid me counterfeit the *Sarkok**, and leaving me at the foot of the wall, told me I must climb over it, let the consequence be what it might. It was twenty to one but I broke my neck in the attempt, but however I contrived to fall upon my belly.

I was so stunned by the fall, that I did not perceive at first that I had broken my nose, and beat out some of my teeth,

* Drunken man.

besides which I had sprained my left leg. I had now no occasion to make irregular steps, the better to personate my character of drunkenness before the overseers, who on finding me, hastened me with their supple-jacks, at the same time rating me pretty roundly for getting myself in liquor at a time when the family were all in tears.

I was too cheaply off to think of remonstrating, and I bore with great patience their blows and reproaches.

It was impossible for me to close my eyes that night, and it will readily be imagined that I had enough to think on. I had no value for *Mirzala*, but I could not help thanking her in my mind for killing *Ibrahim* and his eunuch at so critical a juncture.

However, I was far from being easy at what might be the consequence of an enquiry into the cause of this bloody quarrel, and it required no great degree of judgment to suppose that such an enquiry would be set on foot. The torture, of which *Corcut* had been speaking, left but disagreeable traces in my mind. I was a hero in love matters,

but I by no means looked upon myself as proof against their various engines for opening the mouth, which might almost force the dumb to speak. I could not besides think the eunuch so great a stoic as he fancied himself, and as for *Char-men*, the delicate limbs of that poor creature were never formed to be stretched upon a rack.

How gladly in my heart would I have compounded for three times the number of bastinadoes which I had received from *Ibrahim*, to have had nothing to do on this occasion with the Grand Signior!

As soon as day appeared, there came a *Bostangi** with orders from his sublime highness, which were, that the eunuchs and female slaves should be brought to the Seraglio, as these never stirring from

* A gardener belonging to the Seraglio. They are in great number, and are under an officer who is called the *Bostangi-Bachi*. This is one of the principal officers of the empire; he holds the rudder of the Grand Signior's galley, when he takes the diversion of the sea, whether with, or without his Sultaneſſes; at this time the *Bostangis* ſerve as rowers. They beſides guard the gardens of the Seraglio by night, eſpecially towards the ſea, which is the only practicable place, if there ſhould be found any one ſo fool-hardy as to attempt to ſet footing there.

the *Haram*, were best able to give the information wanted. The bodies of *Ibrahim* and his eunuch were likewise carried to *Constantinople*.

My comrades and I passed this day in talking over what had happened, and reasoning on the consequences. I affected a calmness which I did not feel, whilst a young Hollander discovered evident marks of fear. As he was a handsome, well-made young man, and as I knew *Mirzala* had good eyes, I had no doubt but he was one of my substitutes. With this view therefore of satisfying my doubts, I joined company with him.

After some evasions, the Dutchman acknowledged that he had been introduced to a lady whom he never saw; for being conveyed to her in the dead of the night, he was not suffered to take a bandage from before his eyes, though in other respects indulged to the height of his wishes. He added further, that the lady was very fat, and exceedingly amorous.

This portrait was too faithfully drawn for me not to know at first sight the continent widow of *Ibrahim*. This in-

telligence, after what I had before heard, did not much surprize me.

The *Gascon*, who observed the *Hollander* and I in close conversation together, came, and asked the subject of it. We made no scruple of telling him, and he owned that he had been honoured in the same manner, after he had signalized himself so much by dancing, on the day that we triumphed over our competitors. I confessed too, that I had been engaged for the same purpose, but omitted to mention any circumstances which might lead to a discovery of the heroine of the adventure.

The triumvirate thus highly favoured, concluded, after well-weighing every particular, that no one but *Mirzala* could with so much ease introduce them into the *Haram*.

C H A P. XXIX.

*Further consequences of Ibrahim's death.
I am sold to a new master.*

WITH this conclusion, however, we were all three far from being easy, each fearing for his own part, that from the arms of his mistress he should be made to pass through the hands of the *Sou Bach**. At length we parted, but not until we had promised the most inviolable secrecy.

The next day put an end to my fears. *Corcut* returned to *Scutari*, with orders to remove the slaves and the furniture of the *Haram*. The produce of the sale of each article was to be paid into

* The hangman. This office has nothing dishonourable in it, and is besides very profitable. When this officer has orders to dispatch any one; if, for example, he is to be hanged, he leads him about from street to street, threatening to execute him before the house of some rich person, who, to avoid such a mark of ignominy, immediately purchases an exemption from it. When the *Sou Bach* thinks he has raised money sufficient, he executes him before the door of some Jew, who prefers such a fight to parting with his money.

the treasury of the *Janizaries**. The Grand Signior had approved of the manner with which his sister revenged the insult offered her, but he thought proper to place her in the *Eski Serai*†, to quiet the *Janizaries*, who were not perfectly satisfied with the manner of their *Aga's* death.

His highness had penetrated into a part of the reasons which had driven *Ibrahim* to those extremities, but he declined entering into them, partly to avoid exposing his sister, and partly to give no further room for dissatisfaction to the *Janizaries*. The instrument of vengeance which had been prepared for me, was found at the *Aga's Haram*, and every one formed his opinion about it without the least suspicion falling on the *Parisian*, who had been the sole cause of this great event.

Corcut, who told me this, informed

* The *Janizar-Agazi* is the only great officer of the *Porte* to whose fortune the Grand Signior does not succeed.

† The old Seraglio, wherein are confined the *Sultaneſſes* and *Odulicks* of the late Grand Signior, and from whence they never ſtir, except the *Sultan* inclines to honour ſome *Pacha* with a wife from out of it.

me at the same time that *Charmen* had followed her mistress to the Seraglio, and that there was not the least probability that I should ever see either of them again. After having strongly recommended secrecy, he left me to execute his orders, promising he would do his utmost to procure me a good master.

Thus ended my amour with the Sultan's sister and her slave. Though I owed my life to the former, I could have more easily bore the loss of her than of the latter. I looked upon myself as quit on the score of obligation to *Mirzala*, but I thought no recompence enough for the few moments I had spent with *Charmen*.

With a mind fully impressed with these ideas, I was led to *Constantinople*, and there exposed to sale on the *Bazar*. As I had suffered little hitherto in captivity, I appeared to be, as in reality I was, healthy and robust, qualities which are great recommendations of a slave. A young Turk bought me for an hundred *sultanins*. He took me with him, and presented me to his mother and sister, who were sitting cross-legged, and without veils.

The mother asked me what I was fit for? To this I answered, smiling, in the words of Æsop's companions, that I understood every thing. You have made a good purchase, said she to her son; how much did you give for this slave? It is but a trifle, said she, when she heard the sum, if he is but as useful as he promises to be: Christian, continued she, addressing herself to me, thou shalt have thy liberty for the same price after thou hast served me six years, unless thou chusest rather to get thy friends to pay four hundred *sultanins* for thee.

I answered her according to the customary cant of slaves, that I was the son of a working man, who was poor, and would not be able as long as he lived to raise such a sum to redeem me. Well, said the lady, I have given thee my word, serve me faithfully.

Now then was I in all likelihood to continue in captivity a long time; the answers I received to the letters I had written home, were generally to this purpose; that money was a scarce commodity in Paris; that there was no trade stirring; that the family had lately met
with

with some very considerable losses, which put it out of their power to pay the ransom that was demanded; and that, in short, I must bear my condition with patience, since it was of my own seeking, and I had brought myself into it through my own folly. On the other hand, if they were sparing of their money, they were not so of Christian advice, and they strongly exhorted me to continue in the religion of my fathers. This was all the assistance I had to expect from home.

Dumont had returned to France before the death of *Ibrahim*, and I had lost the few acquaintance I had at the ambassador's during my continuance at *Scutari*; so that unless I could find a second *Mahomet Oiga* to give me my liberty gratis, or another *Mirzala*, with whom I could work it out, I had no chance of recovering it. Until fortune therefore should throw such opportunities in my way, I resolved to bear my lot with patience, and the rather, as I seemed now to be got amongst good people.

CHAP. XXX.

Some account of this family. The master makes me his confidant.

MUSTAPHA OGGLI, who had bought me, was the son of a *Visier of the Bench**, who died through vexation on becoming a *Mansul*†. He left a widow, and besides *Mustapha*, one daughter. He died possessed of a handsome fortune, and they all lived together in a very genteel manner.

Sulmen, the widow of the deposed *Visier*, was a woman about forty, who had still some remains of beauty, and *Zambak*, her daughter, bid fair at sixteen years of age to be handsomer than any of the *Odalicks*‡ of the *Seraglio*. The

* They are six in number, who have seats in the *Divan* whilst any suit is under examination. They never deliver their opinions but when the *Grand Visier* requires them, and have no authority in the administration of affairs.

† A discarded officer.

‡ Young girls destined for the pleasures of the Sultan. They are of all countries, but chiefly from *Georgia*, *Mingrelia*, and *Circassia*, where the women are uncommonly

The fairness of her complexion seemed to vie with the lily, after which she was named. She was very exactly proportioned, and had a well-shaped leg. *Zambak* had already attained to that degree of plumpness which seems to invite the touch whenever it is beheld.

Mustapha was about twenty, well made, of a good temper, generous and polite, but what was uncommon to his age and country, he was very bashful in the company of women. Such was the family I now served. A Moorish woman, a French woman, who waited on *Zambak* only, an Italian, a Spaniard, and myself, were all the slaves of the

only beautiful. There can be no greater compliment paid to the Sultan than to make him a present of a handsome maiden, who must be literally so, for woe betide her, who should declare herself a maid, and not be found to be by the eunuchs; the Grand Signior would certainly order her to be thrown into the sea for her assurance. When this Prince is tired of a Sultana, he directs the *Odalicks* to assemble themselves. They present themselves to him in the state of nature, and she who is fortunate enough to please him, has the handkerchief thrown to her. She is then kept apart from the rest, and the chief of the black eunuchs introduces her into the Sultan's apartment when he is in bed, and she creeps in at the feet to him. If the Sultan is satisfied with her, he sends her the next day a magnificent present, and she is from that time acknowledged as the favourite Sultana.

family.

family. Every thing was conducted in the house with great regularity at stated hours. *Sulmen's* children behaved with great respect towards her, and she seemed to love them with tendernefs.

I soon became the confidant of my master, who took me with him wherever he went, and I frequently accompanied him to *Galata*, where he had a country house.

One day, whilst *Sulmen* and her daughter were gone to the bath, attended by the Moor and French woman, I found *Mustapha* in the garden, so lost in a reverie, that he did not perceive me till I came close to him. I took the liberty to enquire into the subject of it, and he could only answer me with a deep-fetched sigh. Surprized at this mark of uneasiness in a man whose temper was naturally lively, I pressed him to make his faithful slave acquainted with the cause of his sorrow. After urging him to declare it some time, he acknowledged, that he was passionately in love with the Frenchwoman, but that hitherto he had only made it known by looks, which she had been so cruel as to pay no regard to.

You

You must certainly be mistaken with respect to her cruelty, said I to him; I came out of my country before I was of an age to make observations on the dispositions of my countrywomen, but, from all that ever I have heard, they are not naturally unkind. Procure me the speech of this slave, continued I; I am well assured she will open her mind to a countryman, and I will honestly acquaint you with her sentiments.

Mustapha expressed great obligations for the trouble I had offered to take, but told me that it was not easy for me to speak with the slave, who was always with his sister. To be sure, it was a rule with his mother not to suffer us men to enter the women's apartments.

I could get into places of more difficult access than your sister's apartments, said I; and if you will but give me your leave and assistance, I will this night speak with the object of your flame, in the presence of you and *Zambak*. My enamoured master consented, and we concluded upon going into the garden under the pretence of a walk, at the
time

time when we imagined every one retired to rest.

C H A P. XXXI

We find a serenade under the ladies windows. Our interview with Zambak and the French slave.

I Had something more in view than merely doing *Mustapha* a favour; I was desirous to have a nearer sight of his sister, and to converse with her. My design was to draw *Zambak* and the Frenchwoman abroad by the sound of my flagelet, which I had neither played on, or even mentioned, since I had been in this family. I was in hopes, that whilst my master was explaining the nature of his passion, I might have an opportunity of addressing his sister, and discovering how far I was likely to succeed with her.

Accordingly *Mustapha* and I went into the garden at the time we judged most proper

proper for our design. I had my flagelet ready, and was pleasing myself with the thoughts of surprizing my master with it, when we heard an hoarse voice accompanying an instrument very much out of tune. My companion and I both stood still and listened. The words were Spanish, and the subject of the song was love. We approached with caution to the serenade, and found the performers to be the Italian and Spaniard. The first scraped a miserable guittar, and the latter sung. This musick had taken its station before a terras, upon which *Zambak's* apartment opened, and we concluded that it was intended for her, or her slave, or perhaps for both.

Mustapha was so enraged at their daring to reveal a passion which he had secretly smothered, that he would soon have spoiled their serenading, had not I prevented him. Though I could have wished their musick had been interrupted, yet I persuaded him to see what would come of it. If, said I, *Zambak* or the Frenchwoman appears, we shall learn more from either of their mouths, than we should get out of these fellows with
an

an hundred blows. He acquiesced in my opinion. The concert went on, and if we had the patience to wait a full half hour, we had likewise the satisfaction to find, that they wearied themselves without being regarded.

At length our rivals quitted the spot, and as they passed the place where we had concealed ourselves, the Spaniard fetched a sigh from the bottom of his heart.

We took a turn or two in the garden to talk over what had happened, and to give them time to get out of it. I drew my flagelet out of my pocket, when I thought it time to begin our operations, to the very great surprize of *Mustapha*, who acknowledged that I had laid my plan extremely well. And in reality after I had played some little time, we heard a door open, and *Mustapha* was quite delighted to hear the voice of the Frenchwoman, who went in, and presently returned, leading *Zambak* by the hand.

Their curiosity prompted them to look over the terras, and we immediately made ourselves known. They were greatly

greatly above us, and we could not make ourselves heard without speaking aloud. This difficulty, which we had not foreseen, made us run some hazard of being overheard by *Sulmen*, though her apartments were not very near. *Zambak* was for going in, when I proposed to *Mustapha* to stand on my shoulders. This situation enabled him to speak to his sister with less danger. He then explained to her, that our intention was to furnish her with a better kind of entertainment than she had been used to meet with. He begged the Frenchwoman to use her good offices in prevailing with his sister, which she readily promised him.

I had my audience in my turn, mounted on the shoulders of my master, and I brought *Zambak* to consent to our conversing with them on even ground. We retired well satisfied with our adventure, and resolved to go on with it. A ladder of ropes seemed to be the engine we wanted, and the next day we went to the *Bezestins**, where we bought

* There are two of them; they are large round buildings filled with shops like our Exchanges.

every thing necessary for making one. I worked at it with so much diligence, that it was ready against the next evening.

Mustapha privately acquainted his sister with the signal, which was to be my founding the flagelet. We came to the foot of the terras with our scaling ladder, having first taken the precaution of locking the garden gate. The fair ones were in waiting, which I thought no bad omen. I threw up our rope ladder, which was made fast with iron hooks provided for the purpose. We scaled the wall, and according to agreement, *Mustapha* took his sister aside, whilst I began a conversation with the French-woman.

I came to the point immediately, and I painted *Mustapha's* passion in such lively colours, that the object of it seemed not disposed to let him sue long in vain. I was somewhat surprized at the ready compliance of this poor girl, who had been so unjustly accused with being hard-hearted; but my astonishment ceased when she related her history.

The

The reader will find it in the next chapter.

CHAP. XXXII.

The history of Mademoiselle Tonton, the French slave, and of other matters.

MAdemoiselle Tonton was born at Paris; she was of a dark complexion, tall, and very lusty. From her earliest years she had been dedicated to the goddess of love, and ministered in one of her temples, erected by a venerable matron, who dwelt in an obscure part of that city. The report of so confirmed a votary to the deity had reached the ears of the *Police*, which, in order to distinguish such acknowledged merit, had directed her to be sent to propagate the species in the colonies. For this purpose she was embarked with several other anti-vestals, who, like her, were destined to satisfy the

the amorous cravings of the colonists. By some lucky turn of fortune, an honest corsair fell in with the vessel thus richly freighted, and about thirty *hours* were landed at *Constantinople*, of a kind never seen there before in the memory of man. There was not a young man but wished his indulgent mother would purchase part of that corsair's prize. After passing through several hands, *Mademoiselle Tonton* was become the slave of *Sulmen*.

This lady had never learned the art of ingeniously tormenting a lover, and had besides no resolution to withstand the entreaties of a man, who had a despotic power over her. I saw she was ready to tell *Mustapha*, that he was the master to dispose of her as he pleased; but I stayed the promptness of her compliance, by making her understand that she would lose his esteem through her precipitance. You must deny him the toy at first, said I, and he will afterwards set the greater value on it. We despise those favours which cost us no trouble in sollicitation. Amuse our master with hopes, which
you

you may crown with success whenever you think proper.

Tonton gave into reasons which carried conviction along with them, and she resolved to make one man sue for what had been voluntarily offered to so many.

I had my reasons for deferring the happiness of *Mustapha*. I feared, lest as soon as he had obtained the possession of his slave, he should become disgusted with her. The Turks are exceedingly delicate in one particular, and require a certain qualification, which *Tonton* never remembered to have possessed. Had this connection ceased with its commencement, I should not have had opportunities to push my fortune with *Zambak*.

I asked Mademoiselle *Tonton* if she was not acquainted with a secret which might repair any defect that she might possibly have suffered from too public a devotion. She owned that she had often experienced a renewal of her virginity, and that she knew a remedy which would remove the smallest traces of her
incontinence,

incontinence, but that she was in want of two or three ingredients; these, however, I undertook to procure for her.

The son of *Sulmen*, impatient to learn the success of my negotiation, joining us at that instant; I left him with *Tonton*, and went to *Zambak*, who received me somewhat disdainfully. As I knew the affability of the women of her country, I was a little surprized at it, but I was far from despairing. I commended her beauty, which I extolled beyond that of the most perfect beauties which grow on the apple-trees in the seventh paradise*. This well-turned compliment stood me in some stead.

Zambak softened by degrees, and suffered me to take one of her hands and kiss it as much as I liked. I was endeavouring to make further approaches,

* We learn in that ridiculous book called the *Alcoran*, that these trees are green throughout the year, and bear apples, which turn into girls so handsome, and withal so sweet, that if one of them was to spit into the sea, it would lose all its bitterness. With these girls all true believers will remain in the very centre of pleasure for an hundred years together.

when

when we thought we heard a noise, which put us upon making a hasty retreat. It however proved to be a false alarm, but day appearing, we thought it too late to renew the attack.

CHAP. XXXIII.

*Night adventures in the garden of
Sulmen.*

I Concealed our ladder very carefully in my chamber, which was next to *Mustapha's*. This young man was quite delighted with *Tonton*; he was for ever talking of her, and waited with impatience for the moment when she should yield to his desires. I found amongst the Jews the materials which *Tonton* wanted to put herself in proper repair, and I delivered them to her with the first opportunity. We had all four agreed to meet every night in the same manner.

It was with difficulty we could prevail on *Zambak* to go down into the garden, and not until we had represented to her, that it was impossible for me to play on my instrument so near the apartments of *Sulmen* without being heard. We chose for our retreat a little wood at the end of the garden, too far distant from the house to give us any room for fear. It
was

was in this place that *Mustapha's* tender passion met its reward, as soon as *Tonton* supposed she could depend on the efficacy of her secret. My master found so many sweets in the possession of this slave, that he named her, by way of distinction, *Checher para*, or his *little lump of sugar*.

I had made some progress towards reducing the fortrefs of *Zambak's* virtue; I was in possession of its out-works, but I could advance no further. *Mustapha* was too busy about the affairs of the garrison which had surrendered to him, to regard what we were doing; besides, he wished her to capitulate, since he intended that my circumcision and marriage should have been made the principal articles.

In fact he had recommended my seduction to her, and *Zambak* did not scruple to declare, that her resistance had no other motive. In vain did I use every means to raise a passion in her equal to that I felt myself. She ingenuously owned to me, that though she did great violence to herself in opposing my desires, yet she should never be prevailed on to consent, unless I promised

to marry her, and turn *Musulman*; that it was with the hopes I should be brought to make this promise, that she suffered me to take every liberty, still further to excite a flame with which she saw I was near consuming, and which she would never cool, unless I swore to put on the turban.

I hung my head at these words, and *Zambak* flung from out of my arms, without my having power to hold her. Thus did our interviews generally end.

It was far from my intention to comply with these terms. I do not say my objections proceeded as they ought from any real principle of religion, for I had too little knowledge of it to be fully confirmed in the truth of its doctrines; but I had a natural aversion to the name of *renegado*, and I would have suffered any thing rather than become entitled to it.

Zambak was as handsome as she was amorous, but I had no mind to purchase the possession of her with the loss of my country, and I never once thought of proposing to her to accompany me
to

to France, and to change her own religion.

Besides, had I known enough of divinity to have demonstrated to her the truth of my own creed, and the fallacy of her's, it would not have been easy for me to have withdrawn her from the bosom of her family, and to have placed her in affluence at Paris. Exploits like these never succeed but in novels.

The difficulty was not to promise and then break my word ; there was a greater still. Our connection might have been imprudent enough to have discovered itself ; it was natural enough to suppose that so close an union between two young persons might produce a third, and such a consequence would have left me no alternative but marriage, or the flames.

It is true, this was but dreading an evil before it arrived, and therefore I soon got the better of this consideration ; for I made no doubt but *Tonton*, who had so excellent a receipt for restoring lost virginity, might be in possession

session of one for preventing pregnancy.

At the age to which I was then arrived, how blindly do we follow the dictates of our passions, without once reflecting whither they may lead us!

CHAP.

C H A P. XXXIV.

Our nocturnal visits interrupted by an accident which befel Mustapha. The Serenaders take the advantage of it. The fair Mahometan is taught the use of wine.

I Questioned Tonton concerning the particular mentioned in the preceding chapter. She had been brought up in too good a school not to be perfect mistress of her profession. She told me, that though she was constantly using the means whereby other women became mothers, yet she was never one in her life; that this might indeed proceed from other causes, besides a little precaution in which she had been early instructed, and which she had always put in practice. She made no scruple of communicating her secret, and I did not doubt but, easy as it was in its application, it was to the full as efficacious as that she tried with *Mustapha*.

Tonton asked me, with a smile, whether I did not intend to make trial of her receipt upon *Zambak*. I owned I did, for I saw no reason to dissemble with her. You will not find much trouble in doing it, I assure you, said she. My mistress conceals nothing from me; she despairs of making you a Turk, but I have given her so lively a picture of the pleasures of love, that if you promise her but ever so slightly, she will suffer herself to be deceived by you.

I leaped with joy at this information, which immediately made me resolve upon running every risk. I thanked the obliging *Tonton* with so much transport, and she received my acknowledgments with so much cordiality, that I believe if we had both been in a proper place, I should have made an immediate trial of her recipe.

I waited with great impatience for the minute which I should have wished to have avoided, if I had been more prudent, when an accident disconcerted all my schemes for some time. *Mustapha* went daily to use his bow, and to ride

ride in the *Hippodrome**. The Sultan often went thither to see the Turkish youth exercise, whose emulation was excited by the sight of their prince. *Mustapha* riding at full speed his horse fell with him, and very much bruised him. A Jew doctor recommended his being covered with the dung of this animal, which in a little time restored him.

This accident interrupted our nocturnal visits, and our rivals took the advantage of it. One night after *Mustapha*, whom I closely attended, had bid me go to rest, I scaled the terras. After concealing my ladder, *Tonton* introduced me to her mistress, who was in bed. I thought now to make up for lost time, when behold I heard these gentlemen with their concert. *Zambak* told me

* A large and magnificent square at *Constantinople*. From the time of the Christian emperors it has been used as a place to exercise horses in. There are in the square two obelisks, and a pillar composed of three serpents of bronze, twisted together. They pretend that this was a talisman against serpents, with which *Constantinople* was much pestered, and that these noxious reptiles did not return 'till after *Mahomet II.* had cut off the head of one of the serpents of the pillar with his scymetar.

she had heard this noise for some nights past, and asked me if I knew the meaning of it. I informed her of what I knew, and added, that I was of opinion that the Spaniard and Italian were in love with her and *Tonton*. We resolved to amuse ourselves with them, and appear on the terras, where, hiding behind my mistress, I heard two very passionate declarations of love.

The Spaniard was from *Granada*, he spoke his love for *Zambak* in *lingua franca*, with all the gallant expressions of an *Abencerage** ; and the Italian, in the same language, made use of the most lively *concetti* to discover to *Tonton* the warmth of a flame kindled by her eyes, *where love, that little giant, caused an agreeable torment through his tender cruelty, the bitter sweetness of which had made him gayly grieve for the sorrowful pleasure of seeing his liberty made captive.*

* The *Abencerages* were the most gallant Moors of the kingdom of *Granada*, before the conquest of that kingdom by Ferdinand and Isabella in 1492. The *Zigris* disputed this quality with them, and they came to an open rupture, which divided these two potent houses, and partly occasioned the loss of the kingdom.

Tonton

Tonton shook her sides with laughing, whilst *Zambak* made no reply to the sublime speech of the lover of *Granada*. At last the amorous pair were dismissed, with promises that their gallantry should be properly considered, and I returned with the ladies, whom I did not leave till day began to appear, and not 'till I had received marks of affection, which put me forward half of the way to which my desires tended.

The care which *Sulmen* took of her son during his illness, had thrown her into a slight indisposition just as he was getting abroad. I passed all the day with him, whilst *Zambak* and *Tonton* were attending *Sulmen*, and at night my young mistress, the French woman, and I, met to rub off the fatigues of the day. I generally took with me a few bottles of wine, which my countrywoman drank with great satisfaction.

We persuaded *Zambak* to taste some, she yielded to our importunities, but did not like it, though it was *Tenedos* wine. The second glass appeared to her more palatable, and the third still more. By

insensible degrees she came to like it, and the more she drank of it, the less she was upon her guard against my attacks. At length *Bacchus* coming to the assistance of *Venus*, I gained a sort of half victory.

CHAP.

C H A P. XXXV.

Zambak prevails on me to take an oath to marry her.

THE advantage which, with the help of wine, I had gained over *Mustapha's* sister, was of too charming a nature for me to neglect improving it. Flattered with this agreeable prospect, I gave her the meeting the night following, with a new reinforcement of love and wine.

Zambak received me as usual, but when I poured out the liquor and offered it to her, she threw it in my face. Surprized at this treatment, I asked her the meaning of it. She answered me only with tears. I fell at her feet, and begged to know how I had merited such unkind usage. Can you ask me such a question? *Douiurmak clif iki iuz**, says she to me, bursting afresh into tears. Look, added she, opening her sizar, behold the condition I am in, who do you think will have any thing

* Traitor, with two faces.

to do with me now, that *Sizi imi Kari-mak benum Wudgiud bir Koulakler**? Can I venture now to marry, when my husband, finding himself deceived, may cut me in the face? Be you then my husband, cried she, throwing her arms about my neck, since I can have no other.

I was greatly at a loss for an answer. *Zambak* saw the confusion I was in, and throwing herself into an agony of grief, threatened to have me before the *Kadi-lesker*. I knew too well the consequence

* *Zambak* has here used an *Eastern* phrase, which, that the ladies may not judge hardly of her, must be left untranslated.

§ The Turks, when they marry, always buy a pig in a poke, trusting to those who make the match for the beauty and discretion of their future spouse; but should the bride be discovered to have parted with her virginity before hand, the bridegroom disfigures her, and sends her back to her friends. This is considered as so great a disgrace, that parents have often been known to have strangled their daughters thus sent home to them. When the spouse is found without blemish, the drawers which she wore on the wedding day are exposed in great triumph at the windows. The Spaniards do the same with the wedding sheets of a new-married couple, and the *Duennas* cry aloud, *Virgen la tenemos*: we have a maid at our house. In France they are more prudent than to observe any such custom — And so are we throughout his majesty's dominions, begs leave to add the translator.

of such a step, not to do all in my power to appease her. It was all to no purpose, I was forced to promise marriage. *Zambak* made me swear by the *Prophet's tomb*, and I readily took the oath, being firmly resolved to break it. My engagement, however, was made with this condition, that I should not be obliged to embrace her faith, until I was convinced that it was better than my own.

But this condition would have been of little or no service, my objections would have been solved by force; and if the reasonings of the *Imans** had not convinced me the *Sou-Bashaw* had an argument which admitted of no reply, either circumcision, or burning alive.

After this imprudent promise, *Zambak* dried up her tears, and said to me

* Turkish priests very skilful in the inexplicable doctrine of the *Alcoran*, which they interpret according to their present fancy, or to serve an occasion. No body of people can be more egregiously ignorant than the Turkish divines. When they are put to a stand by any objection, their usual reply is, it must be so, because the Prophet has said it. This assurance is sufficient for a Turk, but it is lucky for the *Imans* that Christians dare not dispute with them upon the subject of religion, as they would otherwise be often at a loss for arguments.

with great fondness, *Bagna yap†*. I did not want her to repeat these words a second time; I immediately launched into an ocean of pleasures, without once considering the storms and tempests I might chance to meet with. This passed in the presence of *Tonton*, who had been witness to many such scenes.

† *Do with me as you please.* These are the first words spoken by the bride to her husband, after her friends have delivered her to him; and until she has said them, he ought not to touch her.

C H A P. XXXVI.

Death of Sulmen. Zambak likely to be removed to the Seraglio.

THE daughter of *Sulmen* was too charming a creature for Fortune to grant me a long possession of her ; but if on this occasion the blind goddess played me one of her usual jade's tricks, I ought to acknowledge her kindness for delivering me from one of the most dangerous scrapes a Christian slave could have brought himself into.

Sulmen's illness, at first trifling, became, in a short time, very alarming, and the skill of her physician co-operating with her disorder, she was in the end removed from the sight of her children's grief. After paying the last duties to her, *Mustapha*, now at his full liberty, set about putting his affairs in order, and strove to divert his sorrow in the arms of his *Checker-para*.

Our meetings now had no restraint on them ; we retired to the house at

Galata, as well to pass the first days of mourning, as to console each other with more freedom. There we lived jovially, wine adding a flavour to our good cheer. *Mustapha* knew nothing of my intrigue with his sister; *Tonton* had made a solemn promise not to discover it without my permission. I had told her that I never intended to marry *Zambak* on her own terms, and I had explained to her the consequence such a secret was of to me. *Zambak*, for her part, waited very patiently for the time when the Prophet should clear up my doubts, and in the mean while received, in good part, the advances I made on the account of our future marriage. The amorous impatience of our rivals had been staid with a few blows, and for fear perhaps of worse consequences, they had never ventured to shew themselves. Thus we thought of nothing but enjoying each other's company in the country, where we proposed staying some time, had it not been for an accident which befel us.

Mustapha was obliged to go to *Constantinople* upon some business which I do not now recollect, and left me in care
of

of the ladies. He returned in about three days, and told me with great appearance of concern, that being the overnight at a drinking-bout, in company with an old *Azamoglan**, the conversation turned upon beauties, when, in the heat of wine, he boasted of his sister, upon which the *Azamoglan* accused him of detaining what of right belonged to the Sultan, and declared that he would inform the *Kuzlar-Agasi* † of it. This

* Young men taken in war, purchased of the Tartars, or delivered in tribute in the *Morea*, *Albania*, and other countries. The handsomest of them are either placed in the Seraglio, where they are educated, or incorporated with the *Janizaries*.

† The chief of the black eunuchs. His authority is unlimited within the Seraglio, where he frequently appears on horseback. These ministers of the Sultan's pleasures are very rich and covetous. The women of the Seraglio heap presents on them, some for the purchase of greater freedom, and others to obtain a preference of the Sultan, which they are able to bring about by recommending their beauty. They often chastise the *Sultanas* for their faults, in the same manner as children are corrected for theirs. This is done in a very secret place; and besides, they use this privilege but seldom, because they would lose their heads without being heard in their own behalf, should the woman accuse them of taking liberties with her at the time. They keep the keys of the treasure that is in the Seraglio. His Sublime Highness must certainly repose great confidence in these *Monsters*, since he intrusts them with what he holds most valuable, his *women* and his *money*.

discourse,

discourse, he said, had made little impression on him at the time, but since he had reflected upon it, he had concluded that his sister would be fetched away to the court of the Grand Signior.

This was the only way to extricate me out of my difficulties; yet my regret was equal to my master's, who could not bear to think his sister should be taken to the Seraglio, and confounded amongst the rest of the *Odalicks*.

We acquainted *Zambak* with the bad news, which was far from being such to her, insomuch that she could not conceal her joy on the occasion. The ambitious girl, it seems, was not content with possessing the heart of a slave, she must rule over that of the Ottoman monarch.

C H A P. XXXVII.

Of a preparation necessary to be undergone by Zambak to fit her for the Seraglio.

MU S T A P H A was ashamed of his sister's behaviour. I took the liberty to represent to her that her apparent gladness only served to increase her brother's grief at the thoughts of parting with her. She treated us both with the highest contempt, and could not have behaved in a more haughty manner, had she already been the *Sultana Hassaki**. My master could scarcely contain his resentment, and as for me I was heartily vexed with her.

The more this proud beauty endeavoured to avoid me, the more I sought an opportunity of being alone with her. It happened that I discovered her one day about noon asleep in a retired part of the garden. She never appeared so lovely in my eyes as she did at that time. The

* Mother of the heir to the empire.

excessive heat of the weather had made her seek out a cool place for her repose, and she lay stretched at full length upon a mossy bank, with only her sizar on, which covered but a small part of her body. I stood viewing her, not without many melancholy reflexions at the loss I should sustain in being robbed of the possession of so much beauty. She awoke, and I was going to use the freedoms I had formerly been indulged with, when she stopped me with several marks of scorn, crying, a slave must not dare to aspire at favours which will shortly belong to the Sultan alone. Well, replied I, with some resentment, I have this satisfaction at least, that he can only have *my leavings*.

This sarcasm disconcerted the ideal Sultaneess so much, that she could make no return to it, but with several angry looks and many tears. We remained long in silence, and I had time to make my reflexions.

If this *Azamoglan* has spoken to the *Kuzlar Agasi*, thought I, and *Zambak* should be presented to the Sultan, and approved by him, in that case it will be discovered

discovered that he has been tricked in this *Odalick* ; he will perhaps be curious to know what happy mortal has stepped in betwixt him and his pleasures, and how will *Zambak* avoid declaring who it was ? Which ever way the matter takes a turn afterwards, I shall be sure of being badly off ; for either I shall pay very dearly for the preference which has been given me, or I must clap the turban upon my head. Would it not be better to make use of the remedy which has had so good an effect with *Mustapha*, than to run the hazard of the Sultan discovering that a slave has been his rival ? Come, come, said I to myself, there is no need of further consideration, let me repair the breach which has been made in *Zambak's* honour, and not run the risk of being forced to marry without consent of friends.

Without any further delay then, I left *Zambak* where I had found her, and went in search of *Tonton*, whom I luckily met alone, *Mustapha* having shut himself in his chamber to lament his sister's ingratitude.

I acquainted

I acquainted my countrywoman with the necessity I was in of her assistance. She had not used all this precious compound, which preserves its virtue a long time, and she gave me what remained, with full instructions how to apply it.

I returned to *Zambak*, who was in a fit of deep despair; she no sooner saw me, than she began to reproach me in the bitterest terms, and with such a volubility of language, that all my endeavours to silence her were in vain. She was at last obliged to stop for want of breath, and I took advantage of that opportunity to represent that it was in my power to restore her to the appearance of innocence. She seemed for some time to doubt the infallibility of this valuable secret; if I could have ventured to produce the case of *Checker-para* in testimony of its virtue, I would have done it, but I feared to injure the credit of a girl, whose skill was of so much use to me.

With some trouble I brought *Zambak* to have faith in this remedy; she was for putting its virtue to the test immediately,

diately, and I consented on one condition. I will restore you to the state in which I found you, said I; but since I must lose you for ever, permit me once more to taste those pleasures which will henceforth make another happy.

The future *Sultana* flew into a violent passion at this proposal; I thought indeed she would have tore my eyes out of my head. How! *Jurek Pelin**, exclaimed she, what is it you dare to offer? *Ugnum den gbethsun meitum†* rather than I would consent to so scandalous a proposal! I would it were so, cried I, with all the coolness I could affect, I should then have nothing to fear, and the danger would be all your own; the Sultan then might order you to be thrown into the sea for having deceived him.

* Heart of wormwood.

† I would see your dead body pass before me.

C H A P. XXXVIII.

The remedy applied. Zambak is sent for by the Grand Signior.

AS soon as I had spoken the words set down in the last chapter, I left *Zambak*, in expectation that she would call me back, but herein I was disappointed. I took a turn or two in the garden, with the hopes that she would come to me, but all to no purpose. I was so vexed with her at last, that notwithstanding the share I had in the danger, I resolved to let her go to the Seraglio in her present state.

Without knowing whither I was going, I came to the place where I left *Zambak*, and found her in a swoon. My heart was touched with pity at the sight, and I hastened to give her all the assistance, which the most vindictive temper could not have refused on such an occasion. By means of striking the palms of her hands, and other customary applications, I brought her to
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open her large black eyes, which fixing themselves on mine, seemed to ask me to compleat the cure I had so happily undertaken.

Zambak, now perfectly recovered, begged me to sit down by her; and I was induced thereby to believe that she would comply with my terms. Leaning upon me she wet my cheek with her tears; and tenderly expostulating, asked me, if I would rather that she should refuse the good fortune offered her, or that she should suffer a cruel death. Are these the returns, continued she, which you ought to make me for complying with your desires? You have hitherto delayed our marriage under the slightest pretences, and I see plainly that you never had any other intention than to triumph over my weakness. I was imprudent enough to declare to her, that I still intended to marry her. If you are in earnest, answered she with great readiness, let us go before the *Kadi* immediately; either fulfil your promise, or do not hinder my advancement.

I thought it best to accept the alternative, and finding I could not bring

her to a compliance with my terms, I applied the remedy without my fee. My patient rewarded me with tender careffes, calling me again and again, *the sun of her soul*, and promising by every solemn vow to think of me in the midst of all her greatness. I left the future *Odalick*, after giving her the preparation, and directing her how to use it.

As soon as it was light next morning, several loud knocks were heard at our door. I hastened to open it, when two black* eunuchs, as many *Ichoglans*†, and four *Janizaries*, came in. One of the eunuchs asked to speak with *Mustapha*. I conducted him and his *suite* to

* The black eunuchs are the ugliest among the negroes on the coast of Africa; they are prepared for their office whilst yet infants, and are so very dear, that few people chuse to purchase them. *Amurath IV.* was the first who thought of an entire mutilation of these black eunuchs, and it is said to have been on this occasion; he was walking in the country one day, and saw a mule leaping a mare; this led him to an obvious reflection with respect to his women, and accordingly he set his surgeons to operate as soon as he got to his *Seraglio*. The consequence was, that the greater part of these miserable victims of his jealousy, being advanced in years, did not long survive the amputation.

† Pages of the *Seraglio*. They are tributary children, and are often preferred to the great offices of the empire when they arrive at the age of forty.

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my master's apartment, where he delivered his errand in a few words, to wit, that *the Sultan having heard of Zambak's great beauty, intended to adorn his Seraglio with it.*

Mustapha assured the eunuch in the most respectful terms, that the slave of his sublime highness possessed nothing that was not entirely at his disposal. Saying these words, he shewed the negroes to *Zambak's* chamber, into which they entered alone.

End of the First Volume.

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Xambak assured the eunuch in the most respectful terms, that the slave of his sublime highness possessed nothing that was not entirely at his disposal. Saying these words, he showed the negroes to Xambak's chamber, into which they entered alone.

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The Kinsman of Mahomet; or Memoirs of a French Slave, During his eight Years Captivity in Constantinople Including Many Curious Particulars Relative To The Religion, History, Policy, Customs, and Manners of the Turks ... ; Written by Himself, and translated from the Original French Bd.: 1.

London 1774

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